

NEXT WEEK: An Interesting Interview with REV. C. SILVESTER HORNE

THE CHRISTIAN CENTURY

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Between the Testaments

Historical Data in the Neglected Period Just

Prior to Jesus' Advent

By Professor Christopher B. Coleman

Are Disciples Baptists?

An Editorial Discussion of the Common Notion that the Disciples are a Baptist Sect

The Nation's Response

To the Men's Missionary Campaign—Great Features of the Remarkable Movement

By Colonel Elijah W. Halford

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

An Incorrect Classification

Our attention has been called to a statistical report printed in the Literary Digest setting forth the relative positions of the various religious bodies in the United States. In this report no mention whatever is made of the Disciples of Christ.

Correspondence with the editor of the Literary Digest and with Dr. H. K. Carroll, upon whose annual statement published in the New York Christian Advocate the Digest's report was founded, reveals the fact that he presented two tables, one of which showed the relative position of denominational "families." In this "family" grouping the Disciples were included under the Baptist name. It was this table from which the Digest made its quotation.

This is a not uncommon classification of the Disciples. It is based upon the fact that both Disciples and Baptists practice immersion only.

The Christian Century feels that the incorrectness of this classification should be pointed out. We are not prompted by any sense of resentment at having the identity of the Disciples lost in a statistical table. That is a small matter, though an error which statisticians ought not to make.

And it is farthest from our purpose to suggest that we are uncomfortable in the company of our Baptist brethren. On the contrary, the Disciples feel very much at home with them. The movement for the union of the two bodies in an increasing number of communities is bringing together many local congregations of Baptists and Disciples.

These examples of union we hope to see rapidly multiplied throughout the land. The two bodies ought to be one. There is not one respectable reason why they should be kept apart—and there never was one.

Our exception to the classification as Baptists, however, is based upon the negative implications of such a grouping. To classify Disciples as Baptists seems to remove them from that intimate relationship with Congregationalists, Presbyterians and the rest which their plea for union calls for.

The Disciples feel themselves as near to the Congregationalists as to the Baptists. As Disciples, we hold no views that ally us more closely with the Baptist "family" than with the Methodist or Presbyterian "family."

If statisticians would be correct in classifying the Disciples according to "denominational families" they would have to distribute this brotherhood of a million and a quarter people among all the evangelical bodies. Probably Baptists would receive a larger share than any other "family," due, probably, mainly to the fact of the connection of the two bodies in history, but Congregationalists, Presbyterians, Methodists, Episcopalians and others would receive great numbers.

The important fact, not alone for statisticians and our religious neighbors to discern, but for ourselves clearly to see and to maintain, is that, as Disciples, we have come out from all "denominational families."

In thus coming out it is not to be assumed that our individual beliefs have changed in matters of creed or ritual or ordinance, but we have come to see that underneath our individual beliefs on these matters that divide Christ's church there is a common basis of faith and practice upon which the lost unity of the church may be restored and maintained.

Becoming a Disciple does not imply that one has altered his view on any disputed question, but that he has altered his viewpoint, and that now he sees the unity of the church as the paramount necessity for the Christianity of today.

The Disciples, therefore, are no more closely related to one than to another of the evangelical "families." Their primary thesis is that there is nothing between the denominations that is big enough to justify their separation into sects.

The Disciples do not take sides in the denominational disputes. They come as peace-makers, as an umpire, calling the disputants away from their discussions to the presence of Christ in whom all are one.

The mere fact that Disciples practice immersion only does not

make them Baptists. The Baptist denomination is a portion of the church of Christ organized around the dogma that the Scriptures teach and Christ commands immersion only. They are propagandists of this dogma.

With this dogma of immersion the Disciples have, as Disciples, nothing to do. It is their constant peril to be adopting the Baptist point of view and arguing for immersion on the ground that immersion and immersion only is the plain command of Christ.

But it ought to be plain that no body of people which takes sides on the immersion dogma can be a Christian union body.

That dogma is the very cause of the division of evangelical Christendom into two camps. Congregationalists, Methodists and Presbyterians deny that immersion is commanded by Christ or the New Testament. When the Baptist says it is perfectly certain that immersion is commanded by Christ he should say it is perfectly certain to him. For it certainly is not certain to a great majority of the followers of Christ.

For the Disciples to fall into the Baptist position on this question, and to be regarded and to regard themselves as champions of the Baptist dogma on immersion, is to surrender their unique position as heralds of Christian union.

The Disciples are not Baptists in any sense that they are not also Congregationalists and Presbyterians.

Our refusal to practice sprinkling for baptism is not due to our belief of the Baptist dogma, but to our passionate desire for Christian union. Many Disciples do believe the Baptist dogma.

Again many Disciples agree with the Congregationalists that the Lord did not legislate on the form of baptism at all. They are no less Disciples for holding that view. One does not have to be a Baptist to be a Disciple.

A Disciple is a Christian who believes in Christian union and practices it.

He is free to believe as he must believe on all the round of doctrines that divide the church. But as a Disciple he is bound to practice those things that make for unity, and to abstain from practicing those things which though his free conscience allows them, are the cause of schism in Christ's body.

In the movement toward the union of Baptists and Disciples The Christian Century takes profound interest. It is one of the most evident signs of grace in the two bodies today. But concerning it we cannot avoid asking this question:

Do our reciprocal overtures assume that Baptists and Disciples should unite because we "believe alike on baptism," or because we yearn alike for the answer to Christ's prayer for his people's oneness?

As an exponent of the plea of the Disciples of Christ The Christian Century must declare that it has no interest whatever in the union of Baptists and Disciples as a triumph of the immersion dogma.

We do not believe such a union would be Christian union. To unite because we happen to agree in our understanding of what the Scriptures teach implies that we will divide again if we should later come to differ in our understanding of what the Scriptures teach.

It is plain that a few of the much heralded instances of union between Baptists and Disciples in western Canada were mainly based upon this dogmatic agreement. For, after dwelling together in unity for a season, other dogmatic differences arose and their love for Christ was not strong enough to keep the union from dissolution.

There is no reason why a union should not be effected between a Congregational and a Disciple congregation as readily as between a Baptist and a Disciple congregation, if both Congregationalists and Disciples, feeling the exceeding wrongfulness of sectarian division and a sincere desire to promote unity, would simply refrain from practicing those things that divide.

Christian union does not consist in the agreement of all Christians on dogmas, but in love and loyalty to Christ. This is the Disciples' fundamental insight. They must not allow it to be eclipsed.

And in acting upon this insight they will allow no sect to claim them exclusively, but will claim "family relationship" with all who yearn for the unity of the people of God.

Catholic Ire Aroused

The Catholics are humiliated and angered over the Roosevelt-Vatican incident at Rome. No doubt, as we have before pointed out, the more discerning leaders of the hierarchy in this country are deeply aware that the advisers of the Holy Father allowed him to commit a strategic blunder. It is lucky for Mr. Roosevelt that the Methodists at Rome gave him adequate occasion to deal with them upon the same level as he had dealt with the Catholics. He completely removed himself from the charge of sectarian animus in connection with the Vatican, by giving the Methodists the same kind of a slap as he had given the Vatican. But it is regrettable, nevertheless, that the Methodists showed such dull diplomacy. It was their chance to hold their tongues. Events were going the right direction without any action on their part. To make capital out of the Vatican incident, especially before Mr. Roosevelt left Rome, was a stupid blunder which Rev. Mr. Tipple should have foreseen. As the case stands Catholics and Methodists have broken about even, and Mr. Roosevelt goes on his triumphant way with all the glory. But it is evident at any rate that the Methodist mission in Rome is no mere ornament of Methodist enterprise. It is there for business, and it is pushing its business in season and out of season. The pope and his advisers would not hate it so if it were not persistently and effectively exposing the arrogance and unchristianity of the papacy. Such chaste and delicate literature as the following from *The New World* (Catholic, Chicago), would not be composed in defense of an invulnerably righteous institution. Its anger measures the depth of its humiliation and sense of helplessness in the presence of the free spirit of modern life.

THE CARRION BIRD.

"When Prometheus lay chained to the rock it was the carrion bird that fed on his body. When the Holy Father was robbed of his possessions in 1870 and confined a prisoner in the Vatican, it was the carrion crow of the sects who builded his filthy nest opposite the prisoner's gate and reviled him and lampooned him and jeered at him. This took place forty years ago and the same campaign of vituperation and slander has been carried on all this time and is being carried on now. When the Holy Father, like the gentleman that he is, after having been discourteously treated by two prominent Americans, tries to hush up the affair so as to keep down religious strife and warfare, this unspeakable carrion bird dips its nasty feathers in the slime and putridity of the sewer and placards the city of Rome with the following vile and deliberate slander:

'Papal intolerance has found a worthy response in the Protestant conscience of Theodore Roosevelt, who rejected the conditions imposed as to a reception at the Vatican. This is a solemn warning to those who cherish the delusion that the spirit of the papacy has changed.'

"And then that statement of B. M. Tipple (we will not insult the cloth by calling him reverend), who expressed the greatest satisfaction that the ex-president did not have an audience with the Holy Father. Who tells us that 'the Vatican is incompatible with republican principles,' speaks of the 'Romish' church in America, etc., and says it is 'the uncompromising foe of freedom,' referring to France, where high-handed robbery and spoliation reign, in corroboration of his vile slanders.

"Then one Robert McIntyre, who calls himself a bishop of the Southern Minnesota Conference, who brands John Ireland a double tongued falsifier, a cowardly accuser of men better than himself, who are offering Italians the free grace of God without any terms of priestly monopoly, and who says, 'the papal machine has a blood-red record that stains centuries of history.'

"And then this deliberate falsehood from the Rev. F. H. Wright of Pittsburg:

'The Pope had no quarrel with Mr. Roosevelt or Mr. Fairbanks,' he asserted. 'When those Americans announced their intention to visit Rome the Vatican officials saw an opportunity to strike over their shoulders to hit the Methodists. The American visitors were used simply as foils.'

"And so on ad nauseam. Think seriously and ponder over this, gentle reader. Think of the utter infamy of it; the small, contemptible meanness of the whole affair. And then hide your head in shame for your shattered idol whose clay feet you have discovered. Your former president, whom you have worshipped as the strenuous one, the lion hunter, and what not, and who shows discourtesy to a venerable, mild-mannered, good and holy old man; a grand old man who represents the greatest institution in the world."

Baptist Trouble Over Creed

The difficulty constantly experienced by a creedless church in keeping creeds out is receiving fresh illustration in the case of the Baptists of Illinois. Baptist churches, as is well known, repudiate

all human creeds and insist upon the all sufficiency of the New Testament as a guide in faith and practice, leaving to each individual the right of private interpretation. Some three years ago a group of Baptists from the southern part of the state tried to get the state convention to alter its constitution in such fashion as to include a definition of a Baptist church as one which subscribed to certain specified statements of belief. This was regarded as an attack upon fundamental Baptist principles, the effect of which, if it should prevail, would be to tie up the churches to a hard and fast creedal statement, thus surrendering the liberty of the local church and the individual conscience. Defeated by an overwhelming vote these reactionary Baptists have since organized an association of their own, which has been waging war upon the missionary societies of the Northern Baptist churches, asserting that they are participants in the crime of not "lining up" with the real defenders of the faith. As a result of this defection the new organization began to conduct mission work which, according to *The Standard* (Chicago) brought about a deplorable condition.

"Churches and associations were split; long-time friends were estranged. Counsel has been divided; fierce discussions have waged; confusion as to denominational affiliation has been caused, and a spirit of contention and bitterness reigns where peace should dwell. Seeking to solidify the truth—honestly, let us hope—as these good brethren declare, they have wrought sad havoc with the peaceful means of proclaiming the truth."

Now the recalcitrant association is seeking admittance to the Southern Baptist Convention. The fear prevails that the official recognition and encouragement of their organization by Southern Baptists will check the currents of good feeling between the two conventions that have been gaining strength and fullness steadily since the Civil War. Disciples of Christ take a keen interest in the outcome of such a struggle as this, realizing as we do that it is no mere sectarian interest that is involved, but the larger cause of freedom in religion. Against this same creed-imposing evil the Disciples have always stood, and at no time has it been more important to guard our freedom from the tyranny of man-made conceptions than today.

A Pulpit Editorial

How the preacher may wisely use the secular press of his city to advance his work is an art concerning which much has been said. But here is a paper, *The Evening Telegraph*, of Kalamazoo, Mich., which is using at least one preacher to write its leading editorial. It may be passing this compliment around among the pastors of Kalamazoo; if so we cannot but commend its sagacity if the other ministers furnish as good "copy" as the article by Rev. H. D. Williams, of the Park Street Church of Disciples, a copy of which has fallen into our hands. Mr. Williams strikes straight out at what he rightly calls, "The Real Anarchists." He says:

The grafting policeman, the subsidized judge, the bribed legislator, and all their kind, make possible the professional anarchist. The real anarchists are not the few fellows who are calling for daggers and dynamite; they are the men who, under cover of love for our institutions, are prostituting them to the worship of mammon. And these real anarchists do far worse than turn loose a few professional anarchists; they paralyze the patriotism of millions of our best people. They have so outraged public confidence and so demoralized the public conscience with their infamous doings that multitudes of men do not believe that honesty and integrity in public office is a possibility. This lack of confidence in men and in our institutions has given added opportunity to the servants of greed, and they have made the most of it. The call of the hour is for enough of the dynamite of honest conviction in the ballots of this country to blow every real anarchist out of the city halls, court houses, legislative halls and capitols throughout the republic. The press, the preachers, the teachers, the thinkers and all patriots should join hands in the crusade against this real anarchy until there comes a right respect for law that shall cover the land as the waters cover the sea.

College Men and the Bible

It is a matter of importance and peculiar significance that there has been of late a great revival of interest in the study of the Bible among the undergraduates of our colleges and universities. This has been mainly due to a concerted effort of the International Committee representing the Young Men's Christian Association of Canada and the United States.

Figures show that last year over 32,000 college and university undergraduates in the United States and Canada were voluntary attendants upon Bible classes, and that in other countries 80,000 college men engaged in intelligent and voluntary Bible study. Mr. Clayton Sedgwick Cooper, secretary of the Y. M. C. A. International Committee, in charge of its Bible work in educational institutions,

has written for the May Century of "College Men and the Bible" in America, and will contribute further studies of other phases of this great world-wide movement.

The alarm that is felt by some Christian people over the widespread and increasing acceptance of evolution and biblical criticism as presenting the best solution of the problems of nature study and biblical literature, seems less and less justified as the subject is studied. Recently Rev. David Beaton was inducted into the pastorate of the Congregational Church at Janesville, Wis., and among his utterances in his inaugural address were the following: "Evolution has been to me the final and complete vindication of the spiritual nature of the Universe as against all materialism or pessimism, whether of the scientific rationalism of the eighteenth century, or the crass idealistic fancies of modern faddists." Of the Gospel message he said, "The Gospel of Jesus Christ is to me the power of God unto salvation, and whether in his home, his business, his social and civic life, or in the secret places of his individual spirit, man needs it more than he needs light and air, for it is the vital air of his spirit. It is the radiant light of his life. I am of late years making my messages more human, more practical, more simple for children and plain people, and it is satisfying to see that the people respond to this form of message with greater interest and greater self-surrender."

The Lake Mohonk Conference on International Arbitration is each year one of the most significant events in the higher life of the nation. By the invitation of Mr. Albert K. Smiley, two or three hundred leaders in education, politics, journalism, business and religion, gather at his home at beautiful Lake Mohonk, N. Y., to discuss the question of ridding the nations of war. For fifteen years this conference has been a fountain of national idealism and has exercised wide influence through its discussions and its published proposals. The gathering this year will be held May 18-20, and will consider especially the proposal recently made by Secretary of State Knox, that the International Prize Court as constituted by the second Hague Conference be given the jurisdiction of a Judicial Arbitration Court. At present the jurisdiction of the Prize Court extends only, as its name implies, to cases of prizes taken in war. The proposal to widen its function so as to include all disputes between the nations is the most important contribution to the Peace Movement in the past year.

The Vine and the Branches

Independence is based upon the right sort of dependence. The immoral man needs, for the success of his plans, the wrong kind of people and the wrong kind of social arrangements. The moral man has no plans that can be carried to completion without the help of high-minded persons and just laws. Perfect freedom requires complete and conscious dependence upon God. This freedom Jesus possessed. To be one with him is to enjoy the freedom of a moral being.

Christ lives in the hearts of his people. We cannot abide in him if we choose to separate ourselves from those who are striving to do his will. We need the help of the Christian thinker who applies the teaching of Christ to the situation we have to face. To ignore the devout interpreter of the will of God, to be out of sympathy with him, is to be away from Christ. Hard mental labor is the price we must pay for an appreciation of the simple gospel. The simplicity of ignorance and lazy acquiescence in the statements of others does not commend the gospel of our Lord.

To abide in Christ is to be in fellowship with his workers. Who are the men and the women whose work is the best exposition of the gospel of Christ? We cannot be disciples and assume an attitude of indifference toward what they are doing. We must know their motives. We must have their confidence. Of course union with the people of the Lord is more than a matter of ecclesiastical law. Attempts to force men into the fellowship of believers is anti-Christian. Co-operation for common purposes is the ideal of Christian fellowship. This is possible where disciples are intelligent, free, and loyal.

Vital relation to Christ reveals itself in good works. The true disciple does the service that pleasure seekers shun. He is not so much concerned about being respectable as he is about doing what an enlightened conscience lays upon him. He is apt to adopt what shocks worshippers of the conventional. He does not delight in novelty for its own sake, but because the new way is better than the old. He is pleased with the old road when it leads straight to human need. He looks to the welfare of the child, not to the integrity of a system of Sunday-school lessons, no matter who has

elaborated the system. He goes to the non-Christian races by the shortest route. Is a missionary society the best instrument for the evangelization of the world? If it is, then it ought to be supported. If a better instrument can be found and made available, use it. It is entirely a question of efficiency. If two societies ask for the Easter offering, the disciple who cares for results wants to know why the common sense of the brotherhood does not devise some method of harmonizing the different interests. He is more anxious to get out of the tangle than he is to blame somebody for getting him into it. He will submit methods to a vote. His faith is his own and no body of men can dictate to him what it shall be. He walks with Christ and he knows in whom he believes.

Midweek Service, May 4. John 15:1-16.

Biblical Problems

By Professor Willett

"Is there authority for the statement that baptism or immersion was practiced by the Jews before Christ's day?" The response to this query by Prof. H. L. Willett in The Christian Century of March 24 does not justify an affirmative conclusion. It is well known that in the admission of proselytes there was a custom of "a bath with a view to a Levitical purification," and in the later usage of the Jews this lustration was "by immersion in water." This custom was alluded to in the letter to the Hebrews in the expression, "divers baptisms," which were self-washings. But the specific difference between these lustrations and baptism, whether John's or Christian, is in this, viz., the baptizing party performed the immersion on the baptized. "As regards this rite," says Olshausen, "we are less concerned with its relation to proselyte-baptism, than to the Christian sacrament of baptism. With reference to the baptism of proselytes, it seems probable to me, that an actual baptism, i. e., a lustration performed on the proselyte by another, did not take place before the baptism of John; subsequently, it may have arisen out of the lustrations so long customary, which every one performed on himself."

This is not only "probable" but certain, so far as the Bible throws light upon it. The fact is beyond fair dispute that the baptism of John is of heaven, and began in his commission from God. See Luke 3:2, 3 and John 1:29-34. Jesus sanctioned it by being baptized of John, was thus made manifest to Israel and was introduced to the world by his Father in the presence of witnesses. In act and previous preparation of heart for an obedience of faith in baptism, John's baptism does not differ from Christian baptism, which is based directly on the commission of Christ to his apostles after his resurrection.

W. L. Hayden.

Indianapolis, Ind.

It is difficult at first for us to concede that immersion as a religious rite, antedated the ministry of John, because we like to believe that all the features of our Christian faith were new. But the facts are fatal to this view. It was no part of a spiritual religion to coin new forms of ritual. The Lord's Supper and baptism, the two simple forms employed in the Christian church, are the best illustrations of this truth. The Lord's Supper was in form the outgrowth of the Passover service, and baptism was the taking over of the most significant rite of the Jewish ritual.

Against this view all the earlier writers on the theme contended vigorously, as if it were a means of discrediting the Christian faith. Olshausen is a good example of this tendency. But the later authorities, whom I quoted in the former note on the question, are a unit in affirming the priority of Jewish to Christian immersion.

The statement that the baptism of John was from heaven would hardly be taken seriously in an argument as to the form of the ordinance. John's baptism was from Heaven in the sense of its significance and value as preparing the way for the greater work of the Messiah. In form John's baptism and Christian baptism are precisely like the baptisms of the Jewish church. In spirit they are as different as was the Lord's Supper from the Jewish Passover.

Even if there were no other reason for assigning the origin of immersion as a religious rite to a time preceding John's work, it would be a logical necessity of the case, from the fact that Jewish prejudice would have absolutely forbidden the adoption of a rite from the hated and despised sect of Christians. More than that, the authorities I quoted are apparently conclusive that the custom was already recognized in the Jewish ritual.

Social Survey

By Alva W. Taylor

Compensating Injured Workingmen

Several state legislatures and the federal congress have been considering the problem of compensation to the injured worker. Under our present system the employer must be proved negligent before the injured workingman can recover compensation. This means that the worker must bear the cost of accident. The chance to recover damages are so small that only one in eleven injured workers ever attempt to recover damages, and only one-tenth of those actually win their suits. This does not look like the jury always favored the individual when a corporation is being sued. The law allows little opportunity for such bias.

Montana has a new law that is at least an advance. It assesses the cost of injury up to both employe and employer by creating an accident insurance fund to cover coal mining, to which the employe must contribute one per cent of his wages and the employer one per cent of all coal mined. The State Auditor has charge of the fund and possesses powers to decide all disputed cases. In case of death \$3,000 is paid; for loss of a limb or an eye the benefit is \$1,000; for total and permanent incapacity the injured one receives either the death benefit or one dollar per day indefinitely. The law is neither equitable in all its benefits nor clear in all its provisions, but is a distinct advance.

Illinois and New York both have commissions studying the problem and the question is being agitated in many states. Here is another matter that should seek national uniformity. The cost of accident to men, like that of accident to machines, should be assessed up to the cost of production. Above all, the man who never has much aside from his ability to labor should not have to bear the cost of accident in industry.

Raising the Wages

The eastern railroads are leading in granting a general increase in wages of about six per cent. The Steel Trust is following and other great employers are recognizing the demand that increased cost of living brings. The numbers benefitted in the past month will reach a half million. This increase still leaves many with a smaller margin than they had ten years ago. "Prices go up the elevator while wages climb the stairs."

An investigation of the prices of ninety-six commodities, such as those the workingman uses, and of the wages of more than 300,000 workers showed that while wages arose 3 per cent each two years between 1906 and 1910, living increased almost 40 per cent in the four years.

Some startling conditions have been revealed in the various arbitration hearings and other investigations of late. It is almost unbelievable that men should be compelled to work under the conditions that some of those who labor for great corporations are found to be laboring under. At the switchman's arbitration hearings in Chicago mothers testified that their husbands worked from twelve to sixteen hours per day, seven days in the week, and that they seldom saw their children except when asleep. At the steel works men were found to be working and living under conditions that would have shamed the middle ages, unorganized laborers toiling twelve and fifteen and even eighteen hours per day for as low as nine cents per hour. It will take a vast amount of uncovering to convince the people at large of these evils and to create a public opinion that will bring about legislation making such conditions impossible.

The Steel Trust is endeavoring to inaugurate a reform in the matter of Sunday labor. One man in its directorate has labored incessantly for this boon for years but has been voted down by more mercenary directors. He secured an order some years ago, but finds it has never been lived up to. Now he has a sweeping order and hopes to see it obeyed. Recent revelations and the terrific attack of the American Federation of Labor on working conditions under that immense monopoly may bring a betterment.

Constructive Labor Legislation

One hundred years ago political philosophy was saturated with the idea that nature's laws were all beneficent and the panacea for all ills was to return to nature and its simple ways. Such men as Adam

Smith protested against labor legislation just as Rousseau protested against political law making beyond that which was negative, and Thos. Jefferson stated that the best law was the least law. But in those days laws were passed by and in the interest of the aristocracy and the wealthy. Labor legislation was representative. Today laws are passed in favor of the masses and designed, supposedly at least, to abolish privilege. Thus the Adam Smiths of our time are in favor of labor legislation for the same reason that he was against it, and the Jeffersons of our time favor more law for the same reason that he favored less.

The history of the world could be written in the history of exploitation. And it has ever been the exploitation of labor by those who had by chance or fortune obtained the power more than even that of weaker nations by the stronger that reveals the heart of humanity's greatest battles. But the record is one of the continuous rise of the unexploited into a larger measure of rights until laws are seldom passed longer that are directly designed to oppress labor. When oppressive measures are enacted it is by indirection for the conscience of the public is made indignant at overt assaults of the strong upon the weak or the privileged upon the unprivileged.

Labor legislation today is constructive. It is shaped to protect and enlarge labor's rights. The battle is between the old laissez faire principle of "let-alone" and the new constructive principle of creative legal acts for the benefit of society. All wealth is created by the application of labor to material nature. Therefore property is best conserved when its source is best cared for.

Sociological Study and the Churches

The New York School of Philanthropy has inaugurated a course for "Social Workers in the Churches and Religious Institutions." The innovation is not so startling as is the fact that it is an innovation. It is startling that the greatest moral and charitable organization should have done so little to instruct its paid ministers and servants in the art of applying religion socially. The great religious problems of the times are the social problems just as the most portending political problems are social. Both religion and politics must grasp the social questions or fail to meet the needs of the time. New York ministers who feel the impact of the social problem in their parishes welcome the course with satisfaction and promise the heartiest coöperation, saying their great need is for trained social workers.

Theological seminaries are yet unconscious of the demand for sociological training. Many of those that coördinate with universities get some benefit from the regular university courses, but few of them have any courses of their own, adapted to the social problem of the church of studying the matter from a religious standpoint. Most of them seem to consider it more necessary to know the various theologies and the intellectual titling of criticism than the living problems of the cities and the call of humanity for better living and working conditions.

Prof. Peabody began giving courses on the ethics of the social question at Harvard in 1880. Prof. Tucker introduced like courses at Andover in 1887. In 1888 Hartford Seminary introduced sociology into the prescribed course and was the real pioneer in the matter. Chicago Theological Seminary was the first, however, to create a department, which was done by the coming of Graham Taylor to that institution in 1892. In the same year Yale introduced a course in Christian Social Ethics. At the University of Chicago, Prof. Henderson inaugurated a department which is called Ecclesiastical Sociology, and other seminaries have courses now, but the greater number still look to the future for some such instruction while they devotedly fill the curriculum with all the languages and histories of ancient things and faithfully impress upon budding ministers the excellencies of the particular denomination by which they were founded. Among the Disciples of Christ the Bible College at Columbia, Mo., is to be the pioneer in creating a Chair of Social Service and Christian Missions. Others teach sociology as a course in the college curriculum, but none have a department on a par with those of Church History, Old Testament, etc., and with special instruction from the religious standpoint.

Charles Stelzle asks pertinently whether it is not about as necessary to know the Chicagoites as the Amelakites and to know how to apply the Gospel to the problems of our time as to discover new meanings for Greek prepositions. We need to evangelize conditions as well as individuals. The medical student is taught materia medica as diligently as histology.

It is the civilizing power of Christian missions that is appealing to the strong men of the business world today quite as much as it is the old time evangelizing power.

Between the Testaments

Unfamiliar History Just Before Jesus' Day

By Christopher B. Coleman

Every kind of history must be regarded in two ways: in the light of its achievements, and in the light of the monuments, literary and material, in which these are recorded. The importance of any given period may vary greatly as measured in these two ways. The Peloponnesian war among the Greeks as measured by its achievements and its effects upon human welfare falls far below the movement beginning with Alexander the Great by which Greek civilization conquered the whole eastern end of the Mediterranean. Yet the greatest of Greek historians, Thucydides, described the former, and the Greek student until recently almost ignored the latter, his historical judgement being overshadowed by his literary taste. There is only a short paragraph by way of literary monument for thirty years of Jesus' life, while many an insignificant episode of personal or national Jewish history is recorded in magnificent psalms read everywhere today. The second century of the Roman Empire is in historical significance of importance equal to or greater than preceding centuries, but no Livy or Tacitus recorded it in a great historical work. Indeed, Cicero's orations against Cataline have unfortunately given by their literary value more weight to a trivial episode than most histories give to the whole of the Roman law or imperial Roman government.

The Maccabean Period.

Between the Old and the New Testaments there lies a period to be estimated according to the dates assigned the latest writings of the Old Testament at from two to four centuries. The historical significance of this period has been obscured by the fact that it lies outside the two groups of Scriptural books. Yet the modern student of the Jewish people recognizes in the movements and achievements of this period one of the greatest stages of Jewish history. Three things alone surpass it, the original emergence of Israel into national and religious consciousness, the restoration of Judaism after the Babylonian captivity, and the disappearance of the Jewish nation under the Roman sword after the unsuccessful revolts of 67-70 and 135 A. D. The first Book of the Maccabees shows us how nearly the Greek or Hellenistic ideas, customs and religion came to swamping the Jews altogether. The High Priest and the leading men of Jerusalem were among the Hellenizers. The temple fell under their control and swine were offered in sacrifice to Zeus upon the temple altar of Jehovah. Had it not been for Mattathias and his great sons, the founders of the Maccabean line, it is difficult to see how the Jewish religion could have survived till the coming of the Messiah. Even the Jewish Scriptures and their record of God's dealings with his chosen race might have perished. The crisis was as grave as any in the time of Isaiah or Jeremiah. There were no prophets to stem the tide, but the sword of Judas Maccabeus was the providential means for the preservation of the people to whom God was to reveal himself in the greatest of all the prophets. The extension of Jewish power by the succession of Judas and his brothers, and its development by Herod the Great brought the Jewish government to a greater splendor than it had ever enjoyed, even in the days of Solomon. And the Pharisees, the product of Maccabean days, took care that the religion of the true God was preserved with all of its traditions and its Scriptures. Jesus

was made possible by the father of the Pharisees who opposed him.

To understand the beginning of Christianity one must understand this period between the Testaments. How could we appreciate Lincoln and the Civil War if we knew nothing of previous United States history this side of the French and Indian War. Yet a longer time and equally important political movements lie between the Old Testament and the New. If we except some rather indefinite Psalms and books which have not yet been definitely dated, the Old Testament closes the information it gives us with the re-establishment of the Jews in Palestine after the Babylonian Captivity and the building of the second temple. The very town from which Jesus came and the region in which he spent most of his life was not at that time Jewish either in government or in popula-

in ideas, differing from the Samaritans only in having a larger mixture of Jewish blood and being officially under the Jewish system. They were the "common people," "the multitudes," the "sinners." The Pharisees could not conceive of them having any part of the covenant. They were unchurched, not only because they did not care for Judaism but because Judaism shut them out. A study of the Jewish people and the times immediately preceding, shows that it was largely Jesus' attitude toward these people that lined up the Pharisees so bitterly against him. The crowds that surrounded Jesus were not people of immoral life, not sinners against decency and society, but were simply "common people," "sinners" as opposed to those who kept devoutly to the traditions of the elders. Jesus included them among the chosen people, the Pharisees shut them out. This was the question beside which Jesus' violation of the Sabbath laws and his interpretation of the Scriptures were mere incidents; rather they were the technicalities in which the fundamental question came forward in debatable form. While Jesus had a message for all men, the specific way in which it was delivered can only be understood in the light of this historical situation.

Importance of Apocryphal Literature.

In emphasizing the historical importance of the period between the Testaments as its chief challenge to our attention I do not want to minimize the writings then produced. It is a pity that we do not use them more. For centuries Christians generally used some of them as Scripture, the Roman Catholic church still includes the earliest of them, those known to us as the Apocrypha, in its canon of the Old Testament. The Jews in Palestine in forming their Scriptures left out late writings. The Jews of the Dispensation for whom finally the Scriptures were translated into Greek were more free in their attitude, they included later writings. And so the Greek Old Testament Scriptures, the Septuagint, contained much matter and some whole books not in the Hebrew Old Testament. This material is the Apocrypha, which the Protestants going back to original Jewish sources excluded from their Old Testament, but frequently printed as a third collection between it and the New Testament. Many Protestant ministers used to use verses of it as texts and quoted it only less frequently than their Scriptures. It gradually, however, passed out of use until it has become almost forgotten except by historical students. Yet the revisers of the King James version continued their labors with a revised version of the Apocrypha. This can easily be gotten at almost any book store, and will well repay reading. The Wisdom of Solomon, Ecclesiasticus or the Wisdom of Jesus son of Sirach, and the stirring Books of the Maccabees are not only interesting reading but instructive and inspiring as well.

We possess also Jewish writings which appeared too late to be included even in the Apocrypha and which rank almost side by side with many canonical books. One of these at least, the Psalms of Solomon, or more properly the Psalms of the Pharisees, contains passages of the greatest beauty. It reveals the messianic hopes of a Pharisee, or a group of Pharisees, two generations before the time of Jesus, hopes which may well have been in the heart of Paul when he was as he describes himself, "a Pharisee of the Pharisees."



PROFESSOR CHRISTOPHER B. COLEMAN, BUTLER COLLEGE, INDIANAPOLIS.

tion. Only in the time of the Maccabees did it become so. From the Christian point of view is not this movement of equal interest with the original conquest of Canaan? The parties and institutions of Jesus' time do not cross the pages of the Old Testament, and the New Testament gives only a glimpse of them and that indirectly, merely as they are involved in narratives about Jesus and his associates. The Pharisees and Sadducees, Herodians and publicans, the synagogue, the Scriptures, the temple itself, were creations of the time between the Testaments.

Jesus and the Pharisees.

Most of Jesus' public career is involved in his relation to two groups of people, the Pharisees and the "multitude." The former were the religious leaders of their time. The very term has become a reproach in the Christian world, but at one time in the Jewish world they ranked justly in the honorable list of judges, prophets, priests and kings who had preserved true religion in a trying and unfavorable world. Their task as they conceived it in the time of Jesus was still the same, to preserve Judaism in its entirety and its purity. The majority of the inhabitants of Palestine were not interested in this, if indeed they were interested in religion at all. The mass of the people probably were not Jewish in the strict sense of the word. They were mongrel in blood and

The Nation's Response

Christian Men Marvelously Awakening to the Missionary Call

By Colonel Elijah W. Halford

The great missionary campaign is well on the home stretch. In a short time the last of the conventions will have been held. With a mighty impetus and triumphant swing the culminating congress will come, and the United States will join Canada in the declaration of a missionary policy for North America.

We are living too close to the event properly to estimate the marvelous significance, power and influence of the unparalleled missionary and religious awakening that has had its expression in the one hundred or more conventions and auxiliary meetings which have belted the country during the past few months. The conventions have no precedent by which they can be judged. They have been the makers of history, the setters of precedents, whereby religious enthusiasm and Christian possibility may be and will be measured for the future.

Begun With Fear.

The campaign was not undertaken without serious doubt. At the beginning only fifty conventions were contemplated, and to many even this number seemed too great a task. But the larger number of seventy-five soon became the least that dared be undertaken, while as the campaign progressed an increasing number of allied and auxiliary meetings were forced to be provided for. It will be readily recalled by those responsible for the movement how earnest at first were the efforts to repress and to limit. It was feared that it would be quite impossible to secure the required force for such a huge campaign; the necessary financial assistance could not be commanded; it would be out of the question to hold the attention of the country during so long a period; the strain would be too severe; the pace could not be kept up; the whole enterprise would prove unwieldy and would collapse.

So far as human elements were concerned all these fears and doubts seemed to be well-founded. They were worldly wise. It was not surprising that men asked themselves "who is sufficient for these things?" and that while many questioned, some feared to such a degree as to become faint-hearted and not a few were disinclined to get under the burden.

A Greater Guide.

But God's ways are not the ways of men. From the beginning he has guided the campaign; taken care of the work, and seen to it that, despite great weaknesses, in the face of obstacles apparently insurmountable, now and again one or another upon whom a measure of reliance was placed being forced to drop out of the ranks for a time or altogether—in the words of Mr. Eddy, "not one of the conventions has recorded a failure." From the opening convention at Buffalo to the Congress at Chicago the song of triumph has been heard; the note of victory ever sounded; a moral force has been displayed, and a spiritual power visibly developed in the church praise. Each of the conventions has had its own special feature and characteristic. One has been notable for what may be termed demonstration of enthusiasm, as at Boise, where business was suspended that men could attend the meetings, while the governor and mayor headed the street parade as they marched to the opening supper. Another has been characterized by a depth of feeling the tide of which, in Tennyson's words, was "too full for sound and foam."

But all of them, without exception, have been marvelously marked by the presence and power of the Spirit of God. This one thing, more than any other feature, has impressed all who have come into contact with the conventions. Many men, numbers of them among the leaders and the speakers, have had to readjust themselves mentally and spiritually; they have had to discard in a degree the advance preparation made, and have found their spirit and their message strangely moulded by a power outside themselves.

What Must be Reckoned With.

As the wind-up approaches, two classes must be reckoned with. First, those excessively carbonized folks who will assume that "all is over but the shouting." The results have been so stupendous that not a few will imagine that the work is now complete and that the future is to be simply a time of joyful reaping. A second class is composed of those who will heave a sigh of relief because the strenuous days are in the past, and are ready to return, measurably at least, to the old days of comparative ease and comfort. One of the most prominent missionary leaders in the country, when approached for personal enlistment at the beginning of the campaign, responded in the affirmative, saying: "When it is all over I don't want anyone to be able to say that I did not give the movement my heartiest support;" and he fixed the time when "it" would be "over" as the concluding date of the Chicago Congress! At no other juncture of religious history could the words of Livingstone be more truthfully used in paraphrase, "The end of the campaign is the beginning of the enterprise." Wonderful as has been the demonstration of these months of awakening, it is however, only the first furrow turned in a fallow field. The possibilities of cultivation have been revealed not realized. If there be a lesson more patent than any other it is that "leaving the things behind we press forward."

Ease When There is Interest.

One manifest lesson of the campaign is the ease with which God's work may be done when men really undertake it with devotion and purpose. Nothing is harder than "to pull against a cold collar." And this has been the difficulty with much of the service of men in the church. They have had spirit and desire in other things; and the "other things" have progressed and prospered to a marvelous degree. But with the things of the Kingdom men have had only perfunctory relations. The sense of duty has been appealed to; and unrelieved duty is always irksome. George McDonald says some day we shall stop doing right from a sense of duty and will do right for the love of it. That day in a measure has come in this "Laymen's" uprising. What a spring there has been! What a revelation of the truth that "My yoke is easy and my burden is light!" Not that sacrifice is not involved. It is; and much of it. The ease is not the ease that begets indifferent service; it is the ease that marks love's work and differentiates between human drudgery and divine ministry.

A Lesson.

A companion lesson is the readiness of men to respond to a worthy challenge. Men like the large, the heroic, the sacrificial. No libel is more deadly and deadening than the

current view that men will not give themselves to religious work. Scores, if not hundreds of thousands of men, have followed the beckoning hand of this movement, and thrown themselves into its service with an abandon that is equaled in history only by the experience of the Crusaders or by the high resolve with which men have ever faced a supreme moral crisis, as in the days when for what they believed to be right, men of every section flocked to the standards which led them even to death. Surely the church and church leaders will not underestimate or forget this pre-eminent teaching of the campaign. We cannot go back to old mediocre days and to wornout methods. In a sense, at least, "old things have passed away and behold all things are becoming new." Let the dead bury the dead while the living church marches, with beating pulse and exultant steps to the victory that is presaged by every token.

Leadership and Organization.

Another lesson is that of leadership and organization. Things do not happen in the Kingdom of God any more than in other kingdoms. There is no warrant of Scripture or of sense for the idea that the Kingdom will "grow," like Topsy. The world everywhere and in everything waits for and upon leadership. Said the Marquis of Salisbury to Lord Roberts, when "little Bobs" left him at Charing Cross to assume command of the almost defeated British forces in the Boer war, "My lord, we are finding out that in this war we must depend upon the generals." In everything this is true. Materially and spiritually as well, leadership is demanded and is absolutely essential. Oh the pity of it when a man assumes to take any place requiring the qualities of leadership and shows that he is stuffed only with sawdust! And how fearful when this is in the spiritual realm. This campaign has been possible because men were willing to give their ability in leadership and in organization, subordinating themselves to the dominion of him who calls men into partnership with himself, and who by his blessing, makes even five loaves and two fishes feed uncounted thousands.

Suggestion for the Future.

A concluding suggestion is that of responsibility for the future. The work is but in the initial stage. The past and the present must be conserved to save the future. The Laymen's Missionary Movement under which these primary results have been registered must recognize the imperative of the obligation thereby imposed. Noblesse oblige. It will not do to lessen interest, to abridge service, to minimize effort; to economize expression. What has been accomplished has been under the lead of an agency able to secure the united action of the church. The strength and force of interdenominational union has been overpoweringly demonstrated, as it has been in other phases of concerted Christian action. No other duty will be more pressing at the Chicago Congress than to consider and determine how the initiative and spontaneity of individualism may be preserved without weakening in any wise the inestimable value of the completest co-operation. The church has had a fuller taste of unity than ever before; but sweet as that taste has been, it is only a foretaste of the larger development of Christian union yet within the possibilities of the Laymen's Movement.

The Gospel and Liberalism

Third in Series on Present Tendencies in the Church

By Rev. Orvis F. Jordan

In the other religious movements we have been considering, we have had no difficulty over the definition of our terms. High-churchism and Christian Science are perfectly definite. As soon, however, as we undertake to define liberalism, we find ourselves at sea. Like the word gospel, it is one of the much-abused words of our religious vocabulary. A pastor of a "Peoples' Church" once spoke of this to me and deplored the fact that there were people in the world who thought they were liberal just as soon as they began to doubt something. Ella Wheeler Wilcox castigates this class in a poem where she speaks of the liberal man who is the most illiberal bigot of them all.

Historically, our present liberal movement seems to have taken its rise with the doctrines of the French Revolution. The intense individualism of that movement and its pet theories and doctrines are still much manifest among the Unitarians. That movement in France taught men everywhere to question the established institutions. Its point of view is to exalt the rights of the individual. Following the French Revolution came successively the Unitarians, the Universalists, the Christian Connection and the Disciples. All of these movements insisted upon the right of private judgment in religious dogma, and all of them were considered dangerous by the religious world at the time they took their rise.

Private Judgment and Limits to Liberty.

The Disciples in the exercise of private judgment set certain limits to their liberty by insisting upon belief in the divinity of Christ and in obedience to the form of baptism. The other three set no limits, allowing their members liberty even in these two matters where the Disciples had not accorded the right of private interpretation.

Today, we have not only the movements which we have enumerated, but we have people in every religious body who are insisting upon their right to think for themselves. The Roman Catholics have the modernist movement even in camps where there is the greatest hostility to independent thinking. Every religious body has its own dearest heretic which it would like to burn if that amiable custom had only not gone out of date.

About all we can say of the term "liberal" is that it is something like Boston, it is a state of mind. Wherever men insist upon the right of private interpretation of religious truth and are willing to accord to others the same right, we have a liberal. Wherever we find men who insist upon making men fit the Procrustean bed of another century's thinking we have those who care more for the term orthodox than for the term liberal.

There is, however, a pretty well understood theology which is current among modern liberals. It has infinite variety but agreement in method and in the main essentials. It is this set of religious beliefs that we wish to consider for a time.

Most Liberals Evolutionists.

If there is any word which is especially dear to all modern liberals it is the word evolution. We have never seen a liberal who was not an evolutionist. The charge of his enemies that he uses this point of view in the interpretation of the Bible and in the formulation of his theology is true. He points with pride to the fact that this scientific theory is now taught in every university of note in the world and in almost

every village high school, so thoroughly established is it. He insists that a theology which does not square with the assured results of modern science is one which is built on sand and one which can never make headway among intellectual people.

The liberal takes his evolutionary hypothesis to the Bible. He discovers here many evidences of the operation of his principle. He arranges his old testament literature with reference to the development of civilization. Primitive ideas are put in primitive periods. In this work he has had much help from the literary study of the Bible called the higher criticism. He insists that the Bible did not drop down out of heaven *de novo* but that it is historically conditioned.

Creation Still Going On.

The liberal with his theory of evolution approaches the doctrine of God to sound a new note of emphasis. Creation is still going on. God is not on a big excursion somewhere while His world machinery runs down but is very busy just now energizing His universe and recreating it. Therefore He is immanent in his universe. Jesus said, "My Father worketh hitherto and I work." Paul said, "God is not far from every one of us." These texts would represent better than any others the liberal man's thought of God.

The liberal emphasizes the humanity of Jesus. Sometimes as in the case of the Unitarians, he denies altogether the divinity of Christ. Sometimes he holds to the divinity but insists that the doctrine of Christ's humanity is more beneficial to the race than the doctrine of his divinity. It is the humanity of Christ that makes his life in any sense an example for us. It is only his humanity that can afford a bond of sympathy with the race.

The liberal insists upon a new view of the origin of sin. Even in an orthodox Presbyterian church the other day the father of the baby spoke out in meeting and objected to the phrase of the preacher in the baptismal service, "born in sin." The father was enough embued with the spirit of liberalism to deny the doctrine that his child had any personal responsibility for what went on in the garden of Eden. The liberal insists that guilt may come only from personal transgression and he rejects the Augustinian view of a race lost without the operation of some mystical atonement process becoming operative in baptism.

Christ's Life and Death in Atonement.

The liberal insists upon new views of the atonement. Some would not attach much importance to the death of Christ as an atonement but would insist that it was the life of Christ that made atonement. Others would use the death of Christ but would interpret it in the light of the moral influence theory. They insist the God would never impose any mechanical or formal restrictions to the acceptance of a repentant sinner but that he has ever maintained the attitude insisted upon by Ezekiel that God had no pleasure in the death of the wicked.

The typical liberal lays a new emphasis on the value of this present life. He is seldom an unbeliever in the future life but lacks the assured hope that characterizes the orthodox. He insists that the present life is a good life. He indignantly rejects an abundant hymnology which ever speaks of humanity as poor worms of the dust and this world as a wilderness of woe, a desert

drear. For the liberal, this is God's world and is the very best possible world for the realization of the Divine purposes. To inveigh against this present life seems to the liberal dangerous infidelity and unbelief in the benevolent purposes of God.

The liberal has a more appreciative attitude toward alien religions. For him, there is no "false" religion save the pretended acceptance of that which does not grip one, whether that be Christianity or Mohammedanism. The liberal does not like to say heathen. He finds much that is good in every other religion in the world and sometimes is so awed by the beauty of alien religions that he is remiss in missionary zeal.

Achievements of Liberalism.

The achievements of liberalism in a century of history are noteworthy. Whatever may be the fate of those religious bodies which are organized on a distinctly liberal platform, they have left a profound impression upon the religious world. They have given a new method to theology. The old method of dogmatic assertion is now dead. It no longer commands the allegiance of able men. The new method of scientific inquiry has come to stay.

A certain theological freedom has been achieved by the liberal movement. Heresies are growing more odious and less frequent. The *odium theologicum* is a less dangerous weapon. There is now a place to go for the man who is thrown out of an orthodox church. The older churches hesitate more and more to dispense with the services of a great thinker because he fails to think in the traditional channels.

Perhaps one of the greatest helps that has come to the church is the practical eradication of infidelity through the liberal Christianity. Once every village had a defiant unbeliever who loved to trouble the faithful. Since the church for a long time had no answer for him, he waxed great in power. We have no Bob Ingersoll on the American platform. Mangasarian in Chicago is the nearest American representative and he has only local fame and a limited constituency for so great a city as Chicago. Even he claims now to be religious. Blatant and noisy infidelity is dead, killed by the keen logic of the liberal.

Not Devoid of Mistakes.

While liberalism has been a mighty force in the modern church, more significant than any other force perhaps, it would be too much to expect that it would make no mistakes. As we have said, the man who is genuinely loyal to Jesus will ask of every religious teacher whether his doctrine arises naturally out of New Testament Christianity or whether it is antagonistic to it. We wish to indicate in closing some of the points of divergence between the point of view of modern liberalism and the point of view of Jesus, and his apostles.

Liberalism has no sense of social solidarity. Born out of individualism, it will remain individualistic to the end. For the success of a point of view, a liberal will sometimes wreck a church or a denomination. For him, an intellectual opinion is of more value than Christian unity. It is nothing to him to disrupt the body of Christ. Jesus was much concerned about the unity of his group. He withheld some of his own opinions because "ye are not able to bear them now." Paul did the same. With both Jesus and Paul, human brotherhood was of more importance

(Continued on page 23.)

Our Readers' Opinions

Gates, Lanham and the "Gray Beards"

I suppose that Brother Lanham refers to Brother Hayden and myself as the "Gray-beards" who took exception to Brother Gates' article read before the recent Congress. This characterization is not very descriptive. It was not necessary to use the word "gray" to present a striking contrast between the men referred to. Almost any kind of beard will do these days to distinguish a man from the average up-to-date gentleman. The razor is as much in demand, at the beginning of the twentieth century, as "modern thought" is. But let that pass. I claim no exemption from criticism, and no special consideration on account of my "graybeard." It is truth that I am seeking, and not personal commendation or exemption from criticism.

Brother Hayden is entirely capable of taking care of himself, so I will only define my own attitude with respect to Brother Gates' essay. I simply questioned, first of all, the use he made of the phrase "Modern Thought." I have noticed a tendency, especially with young men, to use this phrase with respect to certain theological notions, when, as a matter of fact these notions are as old as Celsus, if not as old as Apostolic days. It makes me tired to hear many of the old skeptical notions presented by our young theologues as if these notions were the newest things under the sun. I do not wish my language to imply that anything Brother Gates' presented was either old or new skepticism. I simply criticised the use of the phrase "Modern Thought," and stated that it was often used like charity to "cover a multitude of sins."

But I did find fault somewhat with what I considered the loose way in which Brother Gates used the term "love." I felt sure that in magnifying this greatest of all the graces, he was in danger of making too little of the severity of God, when the Apostle Paul distinctly emphasizes both God's goodness and His severity. I was told afterwards that Brother Gates' use of the word "love" included the justice of God. If this was his meaning, it would have been much better to have stated it, as his essay was evidently, as it stood, a strong plea for Universalism. If it is contrary to the love of God that His severity was exercised toward nations and people, as recorded in Old Testament history, then it seems to me that it must be contrary to the love of God to inflict upon any one, everlasting punishment. Surely temporal punishment for sin is not as severe as eternal punishment for sin.

But to show Brother Gates that even the Graybeards believe in "the right to differ, but not to divide," I will refer to some strictures which Brother Hayden makes on me in the Century of April 14. He refers to a statement of mine in my *History of the Disciples of Christ*, in which I suggest that there may be one Baptism and yet three elements in that Baptism, and then he goes on to intimate that one of these elements, viz., suffering, is supplied by the Devil. Now this is an entire perversion of my position. If Brother Hayden will look carefully at the language used by John the Baptist, in respect to baptism in the Holy Spirit, he will see that Christ, according to John, would baptize in Holy Spirit and fire. This baptism in fire I believe is a baptism in suffering, and is referred to when Jesus asked His disciples if they could be baptized in the baptism in which He would be baptized. In short, the element of water is that supplied by the human side while the Holy Spirit and

suffering are supplied by the divine. Nor do I say that all these elements are supplied exactly at the same time, though this is altogether possible. For a full discussion on this whole matter, the reader is referred to my volume entitled "The Fundamental Error of Christendom," and also my "Plea of the Disciples of Christ." My main thought is that in every Scriptural baptism there is the human side and the divine side, just as there is in everything connected with salvation. I have never dogmatically affirmed my position with respect to the baptism in Holy Spirit and fire, though I think it can be defended on very good grounds. However, in stating my position, I have usually put it tentatively, and I would still very reverently offer it as a suggestion worthy of consideration.

Now a word about these differences. Just here is where I think love is and ought to be supreme. When my brother and I do not see alike, I am sorry for him and glad for myself. I am sorry for him because I know he is wrong, and I am glad for myself because the right to differ makes way for the exercise of that very love which is greater than either faith or hope. I most profoundly love Brother Gates, Brother Lanham and Brother Hayden, notwithstanding I am convinced that in some things they are all wrong. But how could I exercise charity toward them if they were all right? If all our differences could be settled there would be little or no use for the thirteenth chapter of the First Corinthians, and it might safely be cut out of all our Bibles. Our Congress ought to be a fine clearing house for the discussion of great questions without any regard whatever to either the orthodoxy or heterodoxy of the opinions advocated. If there was any one thing for which the pioneers of our religious movement contended more than anything else, it was "the right to differ but not to divide." I do not care what Brother Gates may say about this or that attribute of the divine Father while he accepts Him as the Heavenly Father and His Son, Jesus Christ, as the only Saviour. Nor do I care what may be the view of Brother Hayden with respect to the baptism in the Holy Spirit while he continues to carry out the human side in harmony with the New Testament Scriptures. God will take care of the divine side, and we need not, therefore, trouble about how He does it, though how He does it may be an interesting question for reverent consideration.

W. T. MOORE.

Indianapolis, Indiana.

Dr. Gates Not So Far Astray

I do not remember reading anything with greater satisfaction than the lecture of Errett Gates. More than thirty years ago, Prof. Seelye wrote "Ecce Homo." It caused a tremendous sensation. The writer was one of those who were denounced for saying that "Ecce Homo" was an epoch-making book, that was doing a work that had been needed for fifteen hundred years. Trinitarian theology had ignored the humanity of Jesus, and had preached His divinity in such incomprehensible terminology, that it had robbed the world of the mediatorship of the Christ. "Ecce Homo" has been followed by many great works indicating that the title that Jesus applied to himself more frequently than all other appellations combined, "The Son of Man," the embodiment of mankind, that side of the nature of the Christ that gives man love and confidence, his mediatorship, has been restored. Brother Gates might have included in his line of thought, the

theological distinction between religion and morality.

The writer has been censured for declaring that religion was the only true morality, and that complete morality is all there is in religion. An evangelist in Chicago shouted at his audience, "Lay to one side all your goodness. God hates your morality." "The good moral man is the worst man in the community," used to be a cardinal dogma of theology. The writer can name a preacher who declared he would rather have his son associate with a gambler or a saloon keeper than with a good moral man. This dogma teaches that there can be irreligious moral men and immoral religious men. The writer has known hundreds of immoral men and women, who believed that they were very religious, holy, sanctified, sinless, had attained the higher life, the second blessing.

One of Ingersoll's keenest trusts was the sneering question, "Will the note of a very religious man be discounted at a bank any more readily than the note of an infidel? Who trusts a very religious man any more than he does an infidel?" No more pernicious, polluting dogma has cursed the world, than the theological divorce of religion from morality, the substitution of belief of dogma for the Christ life, the Christ character. The writer's definition of religion is, whole-souled belief of the Christ teachings, whole-souled living the Christ life, whole-souled realizing the Christ character, in every thought and word and deed, in all relations of life, in every sphere of action. Such religion alone is complete, true morality. And complete, true morality is true, complete religion. Jesus never hinted, no inspired speaker or writer of the Bible hints, at any distinction between religion and morality.

If by God immanent in men, the Christ immanent in men, the Holy Spirit immanent in men, Brother Gates means a whole-souled belief of the truth in regard to what they are, of what they teach, and a whole-souled living such belief, in all thought, action and life, in all relations of life, in every sphere of action, the writer believes in such immanent God, in such immanent Christ, in such immanent Holy Spirit, and that each is immanent in the same, and to the same extent as the others. The writer does not believe that human beings are possessed and obsessed by either an all divine being, as demoniacs were possessed by demons, through direct, mechanical, hypnotic influence. The only rational moral influence that one spirit can exert over another spirit, is through the rational moral power of truth, and of truth alone.

Jesus is immanent in men to the extent that they believe, love, live his teaching, his life, his character. God is immanent in nature, in the universe, now as fully as he ever has been in the past, but the evolution of nature, of the universe, manifests that immanence in phenomena differing from the past. God is immanent in the phenomena of natural law, as truly as in the "signs" recorded in the Bible. The signs of the Bible were not supernatural. They were superhuman, a higher use of nature, laws of nature, than was possible to man. There may be a danger of pantheism in the idea of the immanence of God. If the conception is that absolute reason, absolute spirit, is the self-existent, unconditioned, absolute, eternal being, the origin of all being, the first cause of all phenomena, the power that controls the universe, then there is no pantheism in the conception of the immanence of God. That God ever has been, is now and ever will be immanent in that sense, is rational theism.

Carbon, Calif.

CLARK BRADEN.

The Book World

THE STORY OF THE NEGRO, by Booker T. Washington. Few men have had more influence in shaping the thought of any generation regarding one whole section of the human race than has Booker T. Washington in his interpretation of Negro capacities and values. Mr. Washington has not only built up a great educational plant for the training of his people to competence and industry, but he has written a series of volumes which now run to some seven or eight titles, in further explanation of his life work and ambitions for his race. He has recently published a two volume work, "The Story of the Negro." It is an accurate and interesting narrative regarding the black race from its beginnings in Africa to the present time. It is divided into three parts: the Negro in Africa, the Negro as a slave, and the Negro as a free man. The first part is full of interesting material regarding the land and the people which Mr. Roosevelt's recent trip has done so much to make themes of interest to western readers. In the second part, which deals with the Negro as a slave, Mr. Washington has spoken in an impartial and constructive manner on a most difficult theme. But it is in the third part in which the Negro as a free man is considered that the real value of the work lies. The problems of the Reconstruction period, the obligations of society to a dependent race, the ability of the Negro to perform his part in the social order when he is given an opportunity, and some of the results of Negro education and industrial training are set forth in a narrative which adds incalculably to the available materials for a study of this great social question. (New York: Doubleday, Page & Company. 2 vols. Pp. 332, 404. \$3, net.)

THE SLAVERY OF TODAY by Chas. A. Swan. This is the story of the slave trade in Angola, the Portuguese territory of West Africa. Angola lies just south of the Congo Free State. It is a vast region, rich in resources but its population has increased little under Portuguese rule on account of the exploitation of the natives and the trading to them of rum. Mr. Swan has been a missionary there for more than a score of years and writes from a thorough first hand knowledge and with numerous illustrations whereby the camera furnishes corroborating evidence. His book is of interest just at this time when practically all the great cocoa manufacturers have signed the agreement not to use cocoa from the Portuguese plantations until the slave trade is stopped. San Thome, an island on the coast is the chief scene of the traffic. The native traders in human beings have been to no small extent replaced by whites and even the officers of the interior stations make it a means of profit. The story is revolting and civilization should demand that it cease. (Glasgow: Pickering and Inglis. Pp. 202. Profusely illustrated.)

IN AFTER DAYS. The subject of the future life is so full of significance to the Christian that it is not strange that there should be presented from time to time some further statement in the effort to bring the discussion up to date. Perhaps the most significant series of utterances on the theme is that provided by the Ingersoll Annual Lectures at Harvard. These have summed up the evidence regarding the future life and have given the testimony of some of the acutest, scientific, philosophic and literary workers during recent years. In a recent volume "In After Days," whose subtitle is "Thoughts on the Future Life," a series

of essays on this subject is presented. Such writers as W. D. Howells, Colonel Higginson, John Bigelow, Elizabeth Stuart Phelps, Julia Ward Howe, H. N. Eldon, Dr. W. H. Thomson, Henry James, and Professor Ferrero, have discussed the matter from various angles. Several of these treatments are more or less emotional in their character. Perhaps the most valuable is the study made by Henry James, in which he traces his own personal growth in appreciation of the future life from a position of agnosticism and indifference to one of appreciation and personal interest. Professor Ferrero reviews the subject from the historical side of the doctrine. The book is an interesting survey of some of the considerations which modern workers in various fields face when they reflect upon one of the most fundamental doctrines of the Christian life.

THE LIFE OF ST. CLARE, ascribed to St. Thomas of Celano of the Order of Friars Minor, A. D. 1255-1261, translated and edited from the earliest MSS. by Fr. Paschal Robinson of the same Order, with an appendix containing the Rules of St. Clare. The little town of Assisi, among the hills of northern Italy, is famous as the home of two saints of the Middle Ages. One was St. Francis and the other St. Clare. Each has a church in that pilgrimage town, and each founded a religious order, the one, the Franciscans, the other the Sisters of Charity, or Sisters of the Poor. A recent volume from the Dolphin Press of Philadelphia contains the life of St. Clare from a work which is believed to be from St. Thomas of Celano of the Order of the Friars Minor. In this beautiful little volume, printed on cream paper in the brown ink and abundantly illustrated with admirable reproductions of the chief places of interest in Assisi, we have a statement regarding the chief sources for the life of St. Clare, a narrative of that life, a list of the miracles related of Santa Clara, and an appendix containing the rules of the order of poor sisters which she founded. The volume is a charming contribution to the memory of this Saint, and also to an appreciation of the art which her story has inspired. (Philadelphia: Dolphin Press. \$1.25, net.)

THE EARLIEST SOURCES FOR THE LIFE OF JESUS, by F. Crawford Burkitt, M. A., D. D., Professor of Divinity in the University of Cambridge, England, is as clear and readable a statement and solution of the so-called synoptic problem as has appeared. The author characterizes Matthew as "a fresh edition of Mark, revised, rearranged, and enriched with new material"; while Luke is "a new historical work, made by combining parts of Mark with parts of other documents." The chief of these other documents is the so-called "Logia" or "Sayings of Jesus" which, however, our author prefers to symbolize by the letter Q because he does not regard it as a mere collection of sayings but as including certain narratives as well. He cautions against too positive assurance in such attempts as Harnack has made at reconstructing the "Logia." Professor Burkitt argues for the historical faithfulness of our Lord's ministry as sketched in Mark, and contends earnestly against the assumption that there is any essential deviation from Mark's picture in either Matthew's or Luke's gospel. (Boston: Houghton & Mifflin Company. Pp. 131. \$1.50, net.)

ASPECTS OF CHRIST, by Principal W. B. Selbie, the successor of Principal Fairbairn in Mansfield College, Oxford. Principal Selbie is a writer and speaker of force, well known in the Free Churches of England. His recent volume gathers together

a number of articles prepared by him for various journals, notably the Expositor, all of which, however, have the central theme of the character of Jesus as set forth in various pronouncements of biblical and modern times. After a preliminary statement regarding Christian doctrine, he reviews the portrait of Jesus presented by the synoptic Gospel, Paul, the Apocalypse, John, the testimony of Jesus himself, the creeds of Christendom, the teachings of the Reformation, and the churches of today, concluding with a chapter on "The Churches and the Faith." The message of the book is not critical, but it is sufficiently constructive to be of genuine value to all who concern themselves with the central problem of the Christian faith. (New York: Hodder and Stoughton. Pp. 276. \$1.50, net.)

TWICE BORN MEN, by Mr. Harold Begbie, is called by its author "a clinic in regeneration." It is a collection of religious experiences which might serve as an interesting side-light upon Professor James' "Varieties of Religious Experience." Mr. Begbie has gathered into this interesting and sometimes thrilling bundle of portraiture a good many telling features in the lives of rough and ready folks such as the lower orders of London society furnish. Perhaps the trained psychologist will have some questions to ask regarding the final results of the religious lives of these converted people. But the increasing wonder of religion is made clearer by the narratives here set forth. (New York: Fleming H. Revell Company. Pp. 280. \$1.25, net.)

LOST FACE, by Jack London. Jack London is a writer whose themes are nearly all selected from the region of travel and adventure. His earlier work was wholly concerned with the new regions of the Yukon and Alaska, and in a recent volume, whose title, "Lost Face," is the theme of the first story, he has gathered a number of narratives of a very readable sort. The rough and ready life of the North, the summary justice meted out to criminals, the perils and sufferings incident to the extreme cold of the region, and the charm of woman's presence in a country where there are so few, all find treatment in this collection of a half dozen stories out of the far North. (New York: The Macmillan Company, 1910. Pp. 240, illustrated. \$1.50.)

THE LAWS OF THE INNER KINGDOM, by Henry W. Clark. The author is perhaps best known as the author of "The Philosophy of Christian Experience," though several other volumes have come from his hand, including "The Gospel of St. John" in the Westminster New Testament. The present work is a collection of sermons on such topics as "Paul's Conception of Conversion," "How Christ Suits the Soul," "The Christ in the Christian," "The Sword of Christ," "Christ as Test and Divider," etc., to the number of twenty. Excellent materials are these studies for private reading as aids to the religious life. (New York: Fleming H. Revell Company. Pp. 278. \$1.25, net.)

THE LEADING FACTS OF AMERICAN HISTORY. A new revised edition, by D. H. Montgomery. A graphically written recounting of the events considered as the most commanding in our nation's history. It gives a history of the nation by means of what the author considers the turning points and the beginnings of movements. It is profusely illustrated and has many excellent maps. The style is interesting and is adapted to the demands of youth. (Boston: Ginn & Company. Pp. 400. \$1.)

The Coign of Vantage

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A STORY OF THE TRUSTS
BY JANE RICHARDSON

CHAPTER XXVII—Continued.

Clark ran wildly onward, the rain dashing in his face. His distracted mind suddenly fixed itself on Mullens. Instantly he was possessed of the idea that he was the appointed instrument of divine retribution. For he had planned the man's destruction with that of his own children. He had watched him secretly and of late had haunted his grounds after nightfall. He knew as would probably find him at this midnight hour, working over his papers in his private study—a small retired room with a French window opening into a secluding nook surrounded by a thick shrubbery. He had been foiled yonder—yes, by the dead—he would try again elsewhere, and make a finish of this part of the work which he was appointed to do.

Inspired by the thought he quickened his steps, and hurried on through the flooded streets, across the gloomy campus, the wind twisting the trees above his head, and snapping off branches which fell crashing about him. He avoided the gate of Mullens' grounds and bursting through the hedge, crept silently toward the house.

The man was there. The casement window stood ajar, the lamp on his desk guiding Clark's stealthy footsteps. Mullens had removed his coat and, unconscious of all else, his grizzled head was bent above the rows of figures, by which his attention was absorbed.

If there are about us unseen intelligences to whose eyes the approach of evil—the presence of danger is apparent, they seldom, if ever, interrupt the course of destiny. The riven tree breaks across the traveller's path; the avalanche loosened by a dropping pebble, crushes the creature waiting dumbly in its track; the victim unconsciously bares his breast to the assassin; the fatal bullet speeds unerringly to its mark. No voice whispers a warning, no power, intervening, stays the hand of doom!

Mullens, his eyes bent upon his papers, was oblivious to all about him. The sputtering of the light as the half-opened window blew further ajar, interrupted him for an instant; he arose, and without closing it made it secure.

Upon that act his life hung trembling. Clark without, watched him with glaring eyes. Had he closed the window—shot home the bolt—the man intent upon murder must have retraced his steps, balked for a time.

In that peaceable community Mullens had no fear of his life. He had taken no precautions for his safety, even after closing the Works, and he liked this quiet room, isolated and cut off from the rest of the house where he could be secure from intrusion. He seated himself once more, so intent on what he was doing that he scarcely knew he had left his chair.

Clark, drenched and dripping, crept forward, and from the threshold sprang upon his enemy from the rear and clutched his throat with fingers of steel. The attack was so sudden, so furious, that the strangling victim could not recover himself. He attempted to rise, to loosen that suffocating grip, but he could have as easily burst the slowly-contracting folds of a python!

With the superhuman strength of a madman Clark dragged him to the floor, never relaxing his hold. Mullens writhed and struggled in agony, his eyes protruding, his face black and contused, his lips, dripping with

blood and foam, parted in a ghastly grin. Again the window was shaken in the gust and the flame of the lamp flared up and was extinguished.

Clark tremblingly felt for his victim's heart. It had ceased to beat. As he bent over the lifeless body he imagined that he heard footsteps approaching. Impelled once more by the instinct of flight and escape, he leaped over the threshold as he had come. He had thought of this—the final act—that should conclude the tragedy which he had slowly evolved.

To the west, in the heart of the woods, was a sheet of water known as "The Devil's Well," dismal and forbidding, hemmed in by almost impenetrable thickets. There were strange fissures in its bed where it was said no soundings had ever been made and this ill-omened water now lured the maniac to destruction. As he ran he glanced back once; the room which he had quitted was still in darkness. Suddenly the window shone, and another, and yet another, till the whole house was quickly alight. He did not look again. He ran onward with quickened haste, skirting the fields, avoiding the road, until he reached the woods. The path lay before him as he remembered it; for in the darkness and his mad blindness, he could see nothing. He crashed through the dripping reeds, tore apart the interlacing alders and came to the edge of the water. He stood upon its verge, lifted his face to the sky, tossed his writhing hands above his head, leaped, sunk, and the stagnant waters closed over him.

CHAPTER XXVIII.

Teddy's Tribulations.

Teddy remained in the shabby West Side boarding house until the first of May. He had a room at the opposite end of the hall corresponding to that of his friend. It was a little less dreary in that it was at the front of the house, but it was not much better than Jackson's shabby little den. Teddy, with his womanish knack of keeping things tidy, took matters into his own hands and at length made the place more habitable.

He was almost unable to eat the food provided for the boarders after Susan's well cooked fare, and he did not wonder that the men bolted the meal with all possible speed, and immediately adjourned to the nearest beer saloon. He, from the country where even the poor may keep clean and live decently, if they choose, found it almost unendurable. His fellow-boarders were, with few exceptions, employees of the neighboring mills and factories and showed no desire for anything better. Teddy wondered if this were due to their innate coarseness and brutishness; or if it were the inevitable results of steady deterioration effected by surroundings they could not alter. Their reading was a sensational newspaper, servile in its toadying to millionaires, and false and treacherous in its shallow profession of sympathy for the poor.

Not far from the boarding-house, as Teddy speedily discovered, was a branch of the Public Library with a good reading-room, and here he spent many of his evenings and endeavored to forget his troubles. Meantime he was still idle. Jackson had done his utmost for him, and he began to grow tired of ineffectual attempts and of Teddy's troubled countenance, which was becoming more and more careworn.

At first Teddy felt justified in using the

street cars, but he soon realized that he must not spend a cent needlessly. He had come with strong credentials from Randall, who had many friends in Chicago, but with none could he find a place. If he could not find employment in his own line of work he would gratefully have accepted anything, no matter what, so that it was honest work. He tried other quarters of the city but was turned away, often with a churlish "No." At many places he found posted on the doors, "No admission" or "No hands wanted." When he could secure an audience with a foreman, or, still more rarely, with a member of the firm, the duties proved unfamiliar, and when he asked if he might not be given a trial he was brutally informed that "they were not taking on apprentices of his age."

Several weeks passed in this way, when he was given a little encouragement in a small factory in South Chicago. The proprietor appeared to be favorably impressed with him, asked him many questions, and manifested interest in him, personally. The wages offered were small, but Teddy reflected that the money would keep him, though inadequate for the support of a man and his wife; so that the longed-for home was as far in the future as ever.

It was apparently settled, and he went back to the boarding house to impart the good news to Jackson when he came to dinner.

"I told you it'd turn out all right!" said Jackson optimistically. "All a fellow needs is a little sand, he's bound to git on in Chicago; it's a great old place!"

Teddy rose at daylight, put on his working clothes with as much pride and satisfaction as a soldier dons his uniform for action. He took his lunch with him, and set out with a grateful heart. He was to report at the office, which he did. The man to whom he had talked was not there, and a young man was temporarily occupying his place:

"Is Mr. Rivington here?" asked Teddy. "I was to report to him this morning."

"No; he was called suddenly to New York last night. He didn't leave any word with me for a new man. Sometimes Mr. Rivington makes promises like that—to let men down easy!" and the young man laughed.

Teddy felt distress that he was not able to conceal, and the young man was sufficiently touched by it to say:

"If you're willing—I could give you something just for today. We are short of laborers and you can help about the yards."

Teddy replied huskily: "I'll do anything that'll keep me from tramping the streets!"

He was sent out into an open space behind the shops, where he sorted old metal, and helped load, and unload trucks, and turned his hand willingly to whatever there was to do.

At six o'clock he was paid one dollar, and asked anxiously if he should come back again the next day. He was told "No." Then he remembered that even for this poor, rough work, other men had already been engaged. He went home with his wage in his pocket. It was the first money he had earned since he had left Carlinville. The little he had brought with him was almost gone.

Shortly after this he came upon Randall on State street and would have slipped past him without speaking, but Randall saw him, stopped and held out his hand.

"I'm glad to see you, Teddy. How are you prospering?"

"Not very well," said Teddy, with a melancholy smile, "but I'm tryin' to stick it out."

"That's right," said Randall, "and you know I'm ready to do anything I can."

Teddy was well aware of it, but he had been so confident of success, of finding work at once, that in his humiliation he was try-

ing to keep the truth from his friends in Carlinville—above all from Mary, from Susan, and from Randall himself.

Randall took in the situation at a glance, Teddy's whole appearance had altered for the worse; his clothes were shabby—inevitable in the smoke and soot of a dirty city—his shoes were broken and worn from his long and fruitless tramps, he was thin and hollow-eyed and seemed to have quite lost his old vigor and hopefulness.

"I've met you just in time," said Randall. "I'm on my way to get a little something to eat. Come and lunch with me, and we'll talk it over."

"My clothes are too shabby—I'm not hungry!" Teddy replied, shamefacedly.

"Nonsense!" exclaimed Randall. "Your clothes are all right, and you'll be all the better for a good beef-steak."

"No! no! I can't, indeed—" and Teddy smiled faintly. But Randall was not to be put off and they walked away together. An abundant and appetizing meal was ordered, the first that Teddy had had since he left Carlinville. He discovered that he was hungry and ate heartily, feeling his spirits and courage return.

Randall did not at once inquire into his affairs, but cheerfully answered the eager and numerous questions Teddy asked about Carlinville, which betrayed hopeless homesickness. He had read the account of Mullens' murder, and of the inquest in which Clark's insanity and his attempt to kill his own family had been disclosed; of the big funeral that had been attended by eminent people from all parts of the country. He had also read, later, of the discovery of Clark's body, which had been saved from burial in the Potter's Field by Randall himself, as Mary had informed him.

"The poor girl, Jessie, was ill for days from the shock, and she will never be quite herself again. The poor little children would have been in terrible distress, but they were cared for by Brainard's sister and Miss Crofton. Nobody is ever neglected in Carlinville."

"And what will the Mullens family do?" Teddy inquired.

"The reports of B. F.'s will were true, it seems. He left the bulk of his property to his wife during her life time, with a sufficient provision for the girls, but no mention was made of Billy. No one knows where he is. Even his mother hasn't heard from him for a long time. He's probably stranded somewhere, or dead. The house is to be sold if a buyer can be found, and the family will move to New York in the fall, I believe."

"And that's the end of Mullens. I'm glad of it!" said Teddy, vindictively.

"Come! Don't talk like that!" Randall replied, rebukingly. "Clark was mad, or he would have known that the murder he committed was useless. Nothing but harm comes of such crimes; nothing was ever accomplished by assassination. Working men—and above all—working women, suffer wrongs that cry to heaven for redress; but the moment they begin to stab and shoot they alienate all law-abiding people; and any help that they may ever get must come from this source."

"They're mighty slow to act!" muttered Teddy.

"You forget, too, that Mullens was but one of thousands—the natural product of a system fostered by our institutions, which has been developed and thrives with the full knowledge and consent of the government. Single-handed he could have done nothing!"

Teddy listened thoughtfully, and admitted that Randall was right.

"What a splendid fellow he is," he thought. "If there were more men like him in business, in politics,—everywhere, it would be a blessed thing for the country."

Randall asked him a few kindly questions about himself; but Teddy's answers were evasive and guarded. Randall knew pretty well how matters stood.

"I have a friend out on Canalport avenue—not much of a place—but I'll see if he's got anything. I'm going back home tonight, but I'll go out there this afternoon and I'll drop you a line this evening," Randall said.

Teddy gave him his address and thanked him as well as he could; it had been a long time since anyone had shown a human interest in him, aside from Jackson's first desultory friendliness.

"If you're short of money I can let you have what you need until you get on your feet."

"No, no," said Teddy hastily, "I don't need any now; if I should, later, I'll let you know."

They left the restaurant together. Teddy watched him board the street car with the emotions of a man who sees a friendly face fade and disappear upon the deck of an outbound ship, he left behind, a stranger in a strange land.

The promised letter came in the morning. "It is not much of a job for a skilled workman, but better than nothing,"—the old makeshift, thought Teddy bitterly,—"but I would advise you to try it till something better turns up."

He did, and for two weeks went daily to the place where he once more performed the coarse, heavy, ill-paid work of a common laborer. He received a dollar and a quarter a day, and this furnished his car fare and enabled him to meet his board and laundry bills. He decided to move over in the neighborhood of the factory and gave up his room. He bade Jackson good bye, to his great relief; for Teddy's dejected face was a decided kill-joy to the careless, kindly fellow, though he had really tried his best to find work for him.

Teddy found another, ever worse boarding-place, with a rougher lot of men, poorer food, a poorer room, and the same dirt and discomfort. But he saved ten cents a day on his street car fare and fifty cents on his board, which enabled him to endure it. It was not long before he felt himself failing physically for want of proper food, inability to sleep, and lack of congenial companionship. He came home at night worn out with the strain of the dull toil to which he was unaccustomed, and was glad to go to his bed early. He had no money to spend on the better theaters, and the vulgarity of the poorer was repulsive to him. Sometimes he sat in a saloon where there was really good music, for the price of a glass of beer; but he soon found that such places were the resorts of criminals and abandoned women, whose like in shamelessness and wickedness he could not have believed existed. With his good looks he could not possibly escape their notice, whether he resented it or not. The very grossness of the evil he encountered in such places was his salvation, for after a few experiences he went no more.

In need of some relaxation he at last found another reading room in the neighborhood, a philanthropic institution, but after he had looked over the stale newspapers, the old magazines which had evidently been rescued from the waste basket, and the dull books, many of them heavy, theological treatises which had burdened some one's shelves and had been discarded, he gave that up also. The religious texts on the walls irritated him—he was not a heathen, and he wondered why such places of refuge were so dreary and why they so persistently offered texts to the wretched loiterers there who were in dire need of bread and shelter.

He kept the place Randall found for him, though it was unrelieved drudgery, without

the slightest prospect of betterment in any way. He rose one morning, went down to his breakfast, and read in the morning paper, on the front page, a flaunting scare-head:

"BRYANT AND DUVAL'S PLANING MILL DESTROYED BY FIRE."

He hurriedly swallowed the coarse food that was set before him and walked over to see the ruins. He found the other workmen there, scores like himself, thrown out of employment, many of them with dependent families.

Out of work! The ominous phrase had become a terror to him. The long, weary search must begin again. He set about it without delay—and spent the whole day, asking for work, walking from place to place but refused everywhere. The next morning he set forth again. He had but two five dollar notes left; one he secreted carefully about his person, the other he placed in his pocket-book and set off to the business district. He walked the entire distance and in a side street, in the "tenderloin" district, he had to force his way through a crowd collected in front of a dilapidated tenement in which the police were making a raid. The patrol wagon stood at the door, the onlookers jeered and hooted, with the wolfish instinct that is gratified with the capture of their kind. Teddy passed on and thrust his hand into his pocket. He had been robbed; his money and watch had both been stolen!

It was the last blow. He crawled home again, wondering if it were worth while to try any longer. There were easy ways to end it—the lake and the slimy river had closed over hundreds of wretches like himself. But he thought of Mary, and the despair in which he was plunged passed over him.

(To be continued.)

The Call

By Phillips Brooks.

The while I listened came a word—
I knew not whence, I could not see;
But when my waiting spirit heard,
I cried: "Lord, here am I; send me!"

For in that word was all contained—
The Master's wish, the servant's joy,
Worth of the prize to be attained,
And sweetness of the time's employ.

I turned and went—along the way
That word was food and air and light:
I feasted on it all the day,
And rested on it all the night.

I wondered; but when soon I came
To where the word complete must be,
I called my wonder by its name—
For lo! the Word I sought was He.

Stick to the Farm

"Stick to the farm," says the President
To the wide-eyed farmer boy,
Then he hies him back to his White House
home,
With its air of rustic joy.

"Stick to the farm," says the railroad king
To the lad who looks afar,
Then hies him back on the double-quick
To his rustic private car.

"Stick to the farm," says the clergyman
To the youth on the worm-fence perch,
Then lays his ear to the ground to hear
A call to a city church.

"Stick to the farm," says the doctor wise
To those who would break the rut,
Then hies him where the appendix grows
In bountiful crops to cut.—New York Sun.



Lost

BY Z. L. D.

"Good morning, little girl. What do you want and who are you?" inquired Mrs. Keems of the small stranger standing at the door in the dim light of dawn.

Vainly waiting a few moments for an answer, she went closer and taking her gently by the arm, she suddenly exclaimed, "Bless me! if the child isn't walking in her sleep."

At the shrill words of surprise, the long fringed eyelids flew open. "Who called me? Where am I?" she cried, looking about her in bewilderment.

"Come in, child," urged the motherly woman. "I am afraid that you are lost. But sit down and rest until we have breakfast and then, may be, you can remember where you live."

"It is indeed odd where she came from," remarked Mr. Keems, sharply eyeing the newcomer as his wife briefly told him at the breakfast table the little she knew of her.

"I am acquainted with everyone in the neighborhood," he continued, "but I don't know you," and with a kindly smile he gave her a generous helping of ham and eggs.

"Where do you live?" asked Mrs. Keems with deep interest.

"I am visiting my uncle and aunt, but papa and mamma live in the city of D—. They expect me home today. My uncle's people think that I took the early train, because they knew that I intended to leave before daylight."

"I was awake," she added, "nearly all night for fear I would miss the car. Our missionary sunbeams meet once a month and today it is my turn to have them at our house. Soon after I fell asleep, I dreamed it was time for me to start. I have no idea which way I came, but I think I must have walked a long distance because I feel so tired. I do not know how I shall ever get back," and the little girl began to cry.

"Eat your breakfast, Minnie," urged the kind woman, "and do not worry, for I am sure we can help you to find your home."

"The city that you live in is fifty miles from here. After awhile I will drive down to market and you can go along and take the train then, if you want to," said Mr. Keems, comfortingly.

"But," she replied in a troubled tone, "my purse is in a box at Uncle's where they will not think of looking."

"There is some one driving up the lane in a carriage with a span of horses. I wonder who it can be," said Mrs. Keems, glancing out, as the beautiful ponies pranced up to the gate.

Some one knocked and Mr. Keems opened the door. There stood a tall, handsome gentleman in black. "Have you seen or heard anything of a little girl, wearing a blue silk kimona and dressing slippers and having her head uncovered? She has yellow curls, large blue eyes and is of the age of twelve years. We have traced her as far as here from Four Towns on the north turnpike where we live. She intended to take the early morning train, but we found that she had not been at the station, and we have been searching everywhere for her since we missed her."

"There is a little girl here who answers to that description," said Mr. Keems cautiously, not knowing how far he could trust the stranger.

The King's Highway

By Jean C. Gulick.

"She never brought my book back, and she has gone to Hastings, to be gone, I don't know how long."

"Who has gone, and what book has she taken?"

"The King's Highway—my pretty new book of stories that Uncle Fred gave me. And that horrid Clara Fletcher has taken it and gone!" Betty sank upon the couch in despair and sought comfort in tears.

"Perhaps it is not as bad as that, Betty dear," said Aunt Lucy, comfortingly.

"Oh, yet it is! At first she said she would bring it and then she got cross every time I mentioned it, and wouldn't speak to me."

"She may have lost it and has no money to buy another to replace it, and does not know just what to do."

"Oh, but then why doesn't she say so, so that we can be friends? I can never, never feel the same towards her now!"

"That is very true, Betty; I have felt that way many times."

"Did any one ever act in that way towards you, Aunt Lucy?"

"Yes, indeed! I have had, I believe, more than my share of lending."

"Won't you tell me about it?" Betty brightened visibly at the prospect of sympathy in her misery.

"Well, not so very many years ago I took a cottage at the seashore for the summer. I am very fond of young people, and I gathered about me a crowd of the boys and girls, and prepared for a jolly house-party. I must not be too hard upon my guests, but I must tell you just what I learned of their characters in those two weeks. My chief annoyance was a young girl of sixteen, pretty, attractive, and delightful company, but who possessed this habit of borrowing. She was of well-to-do and well connected family, and for this very reason perhaps I was the more disappointed when she fell in my estimation. First of all, she neglected to send her clothing to the laundry until she was reduced to her last clean suit, then wore that until she was positively disgusting to behold. There was nothing to do when she reached this stage but to loan her an entire suit of my own, for being small myself, they fitted her exactly. Strange to relate, also, she objected to anything which was not of the very latest cut and design. Frequently I have had her pout and sulk in her room and threaten not to come downstairs at all, until I have been obliged to lend her one of my prettiest costumes. Then, in the matter of little things. Her grandmother's home was not far from my cottage, and often she would go to see her, sometimes spending the night—and frequently I have had to send my maid to the house to get my rain-coat or umbrella, or something else she had borrowed, before I could go out myself. It was entirely against her principles to have bathing stockings, towels, pins, garters, belts or handkerchiefs,

not to mention stationery and stamps,—these I must have loaned her by the dozen, and they were worn or torn or stained beyond recognition, when at length, after much coaxing, I persuaded her to return them. The things I actually lost I will not attempt to number, but two things especially aggravated me. I had a weakness for dainty white sunbonnets, and one of these I loaned her to go crabbing one day, but, alas! It was I who was 'caught.' She wore it all that day and the next on the beach, and the following day I saw it gracefully adorning the head of a Jewess, who passed me on the street. Then there was my little scarf pin (not valuable, but just a keepsake of mine that I thought a great deal of on account of its associations), I happened to lend her to pin her belt one rainy night when she had gotten wet and a change of clothing was necessary. This she wore without compunction, and was still wearing when she bade me good-bye. The sunbonnet she declared she had returned to me.

"All these things were mere trifles, too trivial to mention, or to be remembered, but I cannot let this incidence go by without a word as to the effect it had upon me. I had never been a borrower, but I saw more clearly than ever before the demoralizing effect such a habit, persisted in, has upon the character. All these little things I would gladly have given the girl had I felt that she needed them, but I realize that it was only on account of her careless and shiftless ways that she was so unprepared when the emergency came. No matter how many times I supplied her needs, the very next day she would be in the same dilemma. Thus it happened, that, as you say, Betty, I never have felt the same towards her. There was the worry, the wasted energy in trying to get my belongings back, the coaxing, begging and reminding, that was almost unbearable. I have never asked this girl to visit me again, nor ever shall—not for this reason alone, but because this fault of hers, together with other petty failings which have grown out of it, have labeled her 'an undesirable guest.' This is only one of the many experiences I have had, but it is enough to make one stop and think."

"I feel so much better now," sighed Betty. "It doesn't make up for my lovely book, but you know, Aunt, that 'Misery loves company,' and I am afraid that I am no exception."—Presbyterian Banner.

Life Lessons

Learning lessons every day—

So the story's told.

Some are youthful lads and gay—

Some are scholars old.

Though the locks o' them be gray.

Learning lessons every day!

Learning lessons sad and sweet—

So the story's told;

Winnowing the chaff from wheat—

Gathering the gold.

Lessons long, of calm and strife—

Lessons ended but with life!

Atlanta Constitution

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, MAY 1.

Theme for the Day—A Morning Prayer.

Scripture—O Jehovah, in the morning shalt thou hear my voice; in the morning will I order my prayer unto thee and will keep watch.—Ps. 5:3.

For a moment we may guess Thee
From thy creatures that confess Thee,
When the morn and even bless Thee,
And thy smile is on the sea.

O the hush from earth's annoys!
O the heaven, O the joys,
Such as priest and singing boys
Cannot sing or say!

There is no more pain and crying,
There is no more death and dying,
As for sorrow and for sighing,—
These shall flee away.

—F. W. H. Myers ("Sunrise").

Prayer—Holy Father, on the morning of this day of rest and service, we invoke Thy blessing upon us. It is a day made sacred by the most precious memories of our holy religion. May all believing souls find joy and strength in the fellowship and worship of the day. Keep us from sin, we beseech Thee, and may we come to the evening with the consciousness that it has been one more day's work for the kingdom of God, and that we are a day's march nearer home. We ask in Jesus' name. Amen.

MONDAY, MAY 2.

Theme for the Day—May-day Happiness.

Scripture—Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth and waterest it. Thou greatly enrichest it. Thou crownest the year with Thy goodness, and Thy paths drop fatness.—Ps. 65:8, 9, 11.

When all the birds have matins said,
And sung their thankful hymns; 'tis sin,
Nay, profanation to keep in,—
When-as a thousand virgins on this day,
Spring, sooner than the lark, to fetch in May.
—Robert Herrick ("Going Maying").

Prayer—Merciful Father, in this gracious season of the year, when all nature is bright with Thy presence and vocal with Thy praise, we find our hearts full of thankfulness. All Thy works praise Thee, and we would not be silent through all the generations. Youth has gone forth into the wonder and mystery of forest and field to celebrate the full glory of the spring. Teach us the lessons of joy, reverence and good-will which ought to make their way into all open hearts. May we accept Thy blessings with humility and appreciation. May the whole household, old and young, share the happiness and the thankfulness which Thy mercy inspires. For Christ's sake. Amen.

TUESDAY, MAY 3.

Theme for the Day—Christ on the Sea.

Scripture—They beheld Jesus walking on the sea and drawing nigh unto the boat; and they were afraid. But he said unto them, It is I, be not afraid.—John 6:19, 20.

Christ walks upon the sea;
Men shrink away in fear.
"Who is it on the waters?"
It is the Savior near.
And when He whispers, "Peace, be still!"

The obedient sea can work no ill.
—Marriamne Farningham ("The City Sea").

Prayer—Our good Father, we thank Thee for life, for breath, for sanity, and for cheerfulness. We praise Thee for our daily opportunity of worship and of work. Our Savior's example of constant regard for the welfare of his disciples, and of tender solicitude for their growth in knowledge of him inspires us with trust in his guidance and love. Help us to behold him in every emergency, even as the disciples saw him walking on the sea. And may our alarm, either at the troubles that surround us, or at the strangeness of his coming, give place to assurance and peace in the comfort of his words. Amen.

WEDNESDAY, MAY 4.

Theme for the Day—A Morning without Clouds.

Scripture—He shall be as the light of the morning, when the sun riseth, a morning without clouds, when the tender grass springeth out of the earth, through clear shining after rain.—II Sam. 23:4.

To hear the lark begin his flight,
And singing, startle the dark night
From his watchtower in the skies,
Till the dappled dawn doth rise;
Then to come in spite of sorrow,
And at my window bid good-morrow,
Through the sweet briar, or the vine,
Or the twisted eglantine.

—John Milton ("L'Allegro").

Prayer—Father, Thy gifts are new every morning and fresh every evening. Into Thy covenant of grace Thou hast called us, and we are made increasingly aware that to those who seek the kingdom of God and his righteousness, all good things are added. We praise Thee for the freshness and beauty of the day, and for all days that teach us of Thy love and that lead us further into the mystery of Thy providence. Incline our hearts unto Thee, and may Thy will find ever truer embodiment in our lives. And this we ask in the Savior's name. Amen.

THURSDAY, MAY 5.

Theme for the Day—The Vision of Him Who Reigns.

Scripture—He is wise in heart and mighty in strength—that commandeth the sun, and it riseth not, and sealeth up the stars; that alone stretcheth out the heavens, and treadeth upon the waves of the sea; that maketh the Bear, Orion, and Pleiades, and the chambers of the south.—Job 9:4, 7-9.

The sun, moon, the stars, the seas, the hills and the plains—

Are not these, O soul, the vision of Him who reigns?

—Tennyson ("Higher Pantheism").

Prayer—O God, Thy glory fills the heaven, and earth is full of Thy praise. Thou art the Creator of all the wonders that we see, and all of them speak of Thy power and wisdom. May we rejoice in the lesson that nature teaches us, and be led to more discerning knowledge of the divine meaning of all the universe. Quicken within us the sense of Thy care for us, and the holy vocation which is ours as Thy servants. Restrain us from all unworthy thoughts of Thee and of our own part in Thy purposes. And may our lives in some true sense illustrate the nature of our Lord. We ask in Jesus' name. Amen.

FRIDAY, MAY 6.

Theme for the Day—The Road and the Rest.

Scripture—We are journeying up to the place of which Jehovah said, I will give it to you.—Num. 10:29.

None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.—Isa. 5:27.

Does the road wind up hill all the way?
Yes, to the very end.

Will the day's journey take the whole long day?

From morn to night, my friend.

But is there for the night a resting place?

A roof for when the slow, dark hours begin.

May not the darkness hide it from my face?
You cannot miss that inn.

—Christina Rossetti ("Uphill").

Prayer—Merciful Father, we thank Thee that so little of our life is known to us. If we were able to know all the future, if we saw the road rising ever in wearisome hills before us, we might grow faint-hearted, and turn back. But thou leadest us as little children should be led, a step at a time, and givest us strength for each day's work. May this be our best consolation, and may we grow happy in the assurance that there remains a rest for the people of God. For Christ's sake. Amen.

SATURDAY, MAY 7.

Theme for the Day—God's Treasure.

Scripture—And they shall be mine, saith Jehovah of hosts, even mine own possession, in the day that I shall make up my jewels and I will spare them, as a man spareth his own son that serveth him.—Mal. 3:17.

Then shall the righteous shine forth as the sun in the kingdom of their Father.—Matt. 13:43.

Then shall the good stand in immortal bloom,
In the fair gardens of the second birth;
And each bright blossom mingle its perfume
With that of flowers, which never bloomed on earth.

—Longfellow ("God's Acre").

Prayer—Unto Thee, O God, do we lift up our souls. In comparison with Thy power and goodness we are less than nothing, and vanity. But when we think of the love wherewith Thou hast loved us, we are overwhelmed with a humbling joy that seems unspeakable and full of glory. Help us to prove in some degree worthy of the high calling of God in Christ Jesus, our Lord. May neither pride nor shame separate us from Thee. So may we be accounted fit for Thy presence in the day when Thou shalt make up Thy jewels, and all the praise shall be Thine, world without end. Amen.

Just Being Happy

Just being happy
Is a fine thing to do;
Looking on the bright side,
Rather than the blue;
Sad or sunny musing
Is largely in the choosing,
And just being happy
Is brave work and true.

Just being happy
Helps other souls along;
Their burdens may be heavy,
And they not strong;
And your own sky will lighten
If other skies you brighten
By just being happy
With a heart full of song!

—RIPLEY D. SAUNDERS.



AT THE CHURCH



Sunday School Lesson

By Professor Willett

The Fight with the Saloon*

The teachers who have the task of interpreting the temperance lessons must not be discouraged by the fact that the same passages of Scripture recur so frequently in the assignment of lessons on this theme. It is, of course, well known to us all that the number of temperance passages in the Bible is small. The problem of sobriety in those ages was one of purely personal character. The man who drank to excess brought disgrace to himself and poverty to his family. But it was nobody's business in particular, except as it is the duty of the community to look after anyone who seems unable to take care of himself.

At the present time the problem has assumed gigantic social proportions from the fact that the business of manufacturing drunkards is the chief industry of one of the most colossal combinations of capital and unscrupulousness the world knows. The business of the saloon, in America at least, has long since passed out of the stage in which it was the mild and harmless enterprise of supplying needed stimulants to an honest, industrious and sober population. Whatever may be claimed for the business of intoxicants in other lands, it has certainly crossed the line, in our own country, into the domain of a public menace, regardless of civic virtue, preying upon individual weakness, and boldly attempting to widen its scope of operations by entrapping multitudes of young people and children into its snare.

What Men Do for Money.

It is difficult at first to see how any man could gain his own consent to participate in a business so hostile to public good and so regardless of the ruin brought upon innocent people. But the answer is not far to seek. It is the enormous profit that can be won from the manufacture and sale of the products of the brewery and distillery that holds men in the business. An ordinary and legitimate trade is content to make a reasonable profit, but not so with the saloon. It has been estimated that nearly 75 per cent of the money paid by the consumers of whisky and beer in America is pure profit in the pockets of the sellers and manufacturers. Confronted by this opportunity for securing a large return from a small investment, men with little conscience are willing to accept the stigma of public disapproval and pocket the profits of the black business. It is this which makes the problem of the saloon so big in our country today.

Just now the whole nation is engaged in the beginnings of a deadly struggle with this conscienceless and grasping organization. The liquor men are banded together in a combination furnished with enormous resources, entirely devoid of scruple or conscience, and directed by men long accustomed to study the best methods by which

law can be limited, evaded or overthrown. In spite of these tremendous odds and the fact that the liquor men are fighting with desperation in view of the advancing tide of sobriety which threatens to stop forever their immense profits, the victories which the temperance sentiment has won by means of prohibitory laws and local option enactments, are among the most encouraging successes which the cause of righteousness has achieved in many years.

Temperance Instruction.

The methods by which the fight with the saloon must be kept up and made effective include many forms of activity. It is a wise provision that there should be temperance instruction in the public schools in many of the states. Great care needs to be exercised lest this temperance instruction should be largely physiological in character rather than ethical and social. It is very easy by means of charts to produce upon the minds of a child exaggerated ideas as to the effect which alcohol has upon the human system. The facts themselves are sufficient warnings against the sin of indulgence in strong drink, when these facts are simply and urgently set forth. But some of the experiments tried and some of the statements made in the textbooks used for the study of the subject leave the impression that any use of alcohol is an immediate and overwhelming poison. Then the children are led to compare such statements with the experience and condition of men who have used liquor for years, and they wonder whether the whole body of instruction upon this subject is not exaggerated and misleading.

The emphasis in temperance instruction in the schools ought to be laid upon the right kind of both eating and drinking. It should be laid upon the moral evils that flow from intemperance. It should be laid upon the degradation and vice which result from the rule of the saloon. These are far more convincing facts than are to be found in the accurate and scientific statement regarding the physiological results of liquor in the human body. This latter is not to be overlooked, but it needs to be proportioned to other and more important sides of the question, and especially to be kept within the actual bound of fact.

The Ruin of Rum.

Similarly in the Sunday-school every child should have the benefit of frequent and emphatic statements regarding the dangers and distresses that arise from the use of intoxicating liquors. John B. Gough used to tell pathetic and tragic stories of the lives and homes of drunkards, and temperance literature was largely filled with such recitals. There are just as many of these experiences today as ever in the places where the liquor traffic remains. Drunkards are just as loathsome, incompetent and brutal as ever. Their children and wives are just as wretched and neglected. The sufferings caused by intemperance are simply beyond reckoning, and every Sunday-school pupil ought to be made to feel something of the disgrace which comes upon the nation through this vile thing.

But especially is it the business of the teacher to point out the significance of the widespread use of liquor of various sorts by apparently respectable people. In the hotels and restaurants it is not at all uncommon to see people partaking of beer, wine and whisky. In this bad practice women and even children often share. What is the Sunday-school teacher going to say about such practices, and about the use of wines and liquors upon the tables of people who are supposed to be refined, and even sometimes members of the church? Every child ought to be provided with a conscience that condemns these things, and it is the business of the Sunday-school teacher to see that every child in the class is provided with such a conscience. The teacher can easily gather enough facts to make impressive the lessons of abstinence.

Temperance at Home.

But in the last issue it is the duty of the home to make the lesson of temperance plain and binding. Parents can never escape the responsibility of setting before their children the right kind of examples, and of making them understand by direct instruction the danger and sin of the use of liquors. Many a child is given the taste for stimulants by highly seasoned food or by the use in one way or another of liquors themselves at the family table. The results of this practice are often of the most unhappy sort in after years. The people who imagine that social customs compel their indulgence in strong drinks show themselves less than courageous in the face of one of the most deadly dangers which threatens the nation.

The political duty of aiding in the suppression of the saloon is being borne in upon the conscience of the Christian voter in new and startling ways. If he imagines that the fight with the saloon can be won in a single battle, or a single campaign, he misjudges the strength, the audacity or the desperation of his enemy. Even if in the first or some later engagement he is successful, he must never suppose that the saloon is going to give up the fight without a struggle that will move every possible factor involved in the contest. There is too much money to be made out of this unholy traffic to permit any saloon keeper or brewer to rest night or day if there is even a fighting chance of holding his own or of winning back lost territory.

No Such Thing as Failure.

No true temperance man will be discouraged by defeat. It is only by long and patient fighting that the final victory is to be won. It must be remembered that there is no one class of people who stand committed to the cause of temperance as do the liquor men to the saloon. If people were making money out of temperance, as the liquor sellers do out of their traffic, if the practice and advocacy of temperance gave as much political power as does the business of the saloon, then the liquor traffic would not last a year, because there would be a deeply interested class who would fight the battle, and all the interests of good order, temperance and righteousness would back it up. But as it is those who fight the saloon have no such personal concern. Theirs is not a selfish motive. They are contending for the public welfare, and so their efforts are not so forceful and the progress they make is slower. But progress is being made. The map is

*International Sunday-school lesson for May 10, 1910. Temperance lesson, Prov. 23: 29-35. Golden text, "At the last it biteth like a serpent, and stingeth like an adder," Prov. 23:32. Memory verse, 31.

slowly being cleared of the black stain of the saloon, and before many years have passed the last stronghold will have fallen.

In this victory the parents, the Sunday-school teachers and the teachers of the public schools will have an important part.

Preachers coming here next year
And next year will soon be here.
Million pullets needed then.
Hatch them o'er you poor old hen.

Christian Endeavor Lesson

By W. D. Endres

Topic May 8: The Christian Graces. I Peter 4:7-11; Col. 4:6.

He who would achieve a Christian character must in the process acquire Christian graces. Indeed, they are the manifest evidence of the presence of Christian character. They are Christian character in action. In fact, it is not too much to say that they are the component parts of a Christian character. They are acquired in the same way any person becomes a great artist—by practice. Paderewski is reported to have said that he could notice a difference in his playing if he failed to practice for a single day. If he failed to practice for two successive days his intimate friends could tell the difference, and if he neglected for three consecutive days his audience could detect that there was something wrong. This only goes to show the great artists of the world acquired their lofty heights only by extraordinarily hard work and remarkable persistency. Nor can Christian men and women do less if they would attain to worthy heights in their Christian work. The soldier could never become an expert rifleman without practice. Neither can the commercial student become an expert business man without experience in the real world. And neither will the Christian possess high attainments unless he seek with diligence and patience to acquire them.

Our faith in the saving power of Jesus Christ will not grow strong so long as we do not trust him. When we give our lives over into his hands and follow his leading and allow him to demonstrate to us in our own experiences with him that his life is the best life, that his way is the true way, our faith will increase, but it will not increase otherwise. We must practice. And the inevitable result of this process is that

it will add virtue to one's life. Who can have faith in Christ, and give his life over into his hands and not forsake evil practices. Vice and sensuality have no place in Christ's teaching. The body with all its appetites and longings are made subservient to a higher and loftier purpose. As a means to this higher end they furnish a dwelling place, and place at our disposal instruments by which this higher life is worked out. The life that is thus directed is virtuous in the broadest and in the highest sense. Naturally enough such a life seeks knowledge. It longs for it as the traveler of the desert thirsts for water. It gives vision and purpose and, therefore, helps shield from danger and death. Knowledge anchors us in our purposes and sustains us in our efforts. And in all this there must be government. Self-control must be exercised by every life. All of us are in the midst of a world of goodness. All things are in themselves good. Things become bad only when we abuse them. All the dens of vice and crime where human beings have all but sunken below recognition as human beings, but represent the abuse of functions and appetites which in themselves are good and necessary for the perpetuation of the race. These places are but an exhibition of an utter lack of self-control. Thus in the making of a life there must be these and the other Christian graces which the apostle mentions—patience, and godliness, brotherly kindness and love. These are great ideals which we are to keep ever before us as we go about in our daily lives seeking to extend the kingdom of God among men. "If ye do these things ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ."

Pullets fat with yellow legs,
Say, old hen, just hatch them eggs.
Chicken gravy, rich and brown,
Preacher's chin a-running down,
Giblets, white meat and the rest,
Say, old hen, get on that nest.

Poor old hen, you got to set,
Got to hatch them eggs, you bet.
Preachers' appetites are good,
Eat more chicken than they should,
But them preachers got to eat,
Say, old hen, climb on your seat.

October in Kansas is the most delightful part of the year,—just enough warmth and just enough cool to make a man feel like a boy out of school. Those who have heard the call of the prairie are bound to come again, and those who have never inhaled the ozone of freedom and stalwart citizenship in a state where saloons are unknown, and have never yet seen a capital city of 50,000 population free from the domination and vice of the liquor traffic, will find the lure of the prairie in their blood if once they visit us, and doubtless many thousands will continue to act as other thousands have done and add their citizenship to a community built up largely by a class of people who put environment and educational privileges and municipal righteousness above mere money making and become a permanent part of our civic life in the great free west. We are getting ready for you, brethren, we are going to take care of every one of you, and even now the tramp of oncoming feet is heard. Work up your delegations and send in your names. The Sunflower State is yours. Topeka, Kansas.

Trust

By Retta Bryson Titus.

I do not ask
That all along my pilgrim way
The path be light;
I only ask that I my trust
On thee may stay, through darkest night.

Nor do I ask
That joy supreme, unmixed with pain,
My portion be;
But only, that whate'er thy love
For me ordains, be shared by thee.

I dare not ask
That from my lips the bitter cup
Withheld may be;
Since thou, my Savior, on the cross
Didst drain it to the dregs for me.

I do not ask
That, here and now, life's mysteries
Unveiled may be;
For well I know whatever comes,
Thy changeless love o'ershadows me.

With tear-blind eyes
The way I take I can not see;
But I will lay
My trembling hand in thine, dear Lord,
And walk by faith the way with thee.

And, some glad day,
O, precious thought! when I have reached
The better land,
Earth's mists shall roll away, and I
Shall clearly see and understand

—Journal and Messenger.

The New Century Convention

By Charles A. Finch

The stir and bustle in preparation for the convention in October is evident in Topeka and splendid reports are coming in from other states. Brother Nichols, editor of the Christian Union of Des Moines, visited us last Lord's Day for the express purpose of writing up the convention. He says that Iowa will come by the hundreds and advices from Colorado, Oklahoma, Nebraska and Texas, together with the entire Pacific coast, have set the committee on entertainment to work to prepare for the hosts that are coming. Missouri is at our back door two thousand strong. And this time the raid which they will make on Kansas will be one of peace and power, led by the great leaders in and about Kansas City.

Topeka itself is raising \$100,000 for a State Fair, and the sum is well on toward completion. A great building is to be erected on the fair grounds, which will seat fifteen thousand people. This will afford a magnificent place for our communion service. The Commercial Club and business men of the city will do everything in their power to make this the best entertained convention of recent years. The interest of the prominent men of the state, from the Governor down, has been enlisted and all rejoice in

this opportunity of revealing to the brotherhood of Disciples the meaning of Kansas hospitality.

At the big mass meeting at the First Church just before we left for Pittsburg, the well known wit and newspaper man, now candidate for Congress for this district, Tom McNeal, made a speech in which on behalf of F. D. Coburn, our famous secretary of agriculture, whose text books are used all over the country and in Europe, he said that Mr. Coburn would furnish fried chicken daily to the convention, whereupon the secretary smilingly replied, that if he did that he ought not to be expected to contribute any money.

After we returned from Pittsburg an unknown Kansas poet caught up the promise of Secretary Coburn and immortalized it in mellifluous verse. The occasion of it was a note to the writer from Mr. Coburn in which he said: "I am constantly mindful of my poultry obligation and I expect to set one hen next week. I heartily congratulate you on your success at Pittsburg." Evidently this served as an inspiration for the following: Preachers please take notice:

Hatch them eggs, you poor old hen,
Hatch them o'er and o'er again,

Twice-Born Men

Wonderful Story of Conversion in the London Slums

SEE "THE BOOK WORLD" PAGE.

He is the son of fairly respectable people who came gradually down and down, till their home was a loft in some mews patronized by cabmen. It was here that the consciousness of the Puncher received its first stimulus of ambition. There was in the yard, working among the cabs and horses, a young man pointed out by the denizens of that dirty place as a wonderful hero. He had fought someone in a great fight on Wormwood Scrubbs, and had beaten him to bits.

"I remember distinctly, just as if it was yesterday," said the reflective Puncher, speaking in his low voice and looking sadly away from me; "I remember distinctly the feeling that used to come over me whenever I looked at that man. I don't remember life before that. It seems to me that I only began to live then. And this was the feeling. I wanted to be like that man. I wanted to fight. I wanted people to point at me, and say: 'There's a fighting man!' I never thought I should be as big a man as the cock of our yard; I only wanted to be something like him; something as near to him as strength and pluck could carry me. But the day came"—he added, with a touch of pride—"when I stood up to that very man, a bit of a boy, I was, too—and I smothered him. Yes; I smothered him. Ay, and afterwards many a man bigger than him; a lot bigger."

His animal spirits got him into trouble at school. There was no master able to influence his character. He was pronounced utterly unmanageable; his temper was said to be ungovernable; the authorities said that he endangered the lives of other boys by flinging slates about as if he wanted to kill someone. He was turned out of nearly every school in Marylebone.

He was still a boy when he stole a bottle of rum from a grocer's barrow, shared it with some of his mates, and made himself so hopelessly drunk that he fell into Regent's Canal. At the age of seventeen he was put to work. Work, it was thought, might tame his wild spirits. Moreover, it was necessary for him to earn bread. He became a porter at Smithfield Meat Market.

It was at this time that he began seriously to discipline his fighting qualities. He trained under a man whom middle-aged sportsmen will remember, the redoubtable Nobby Thorpe. In a few months he was a hero, and a man of substance.

He fought sixteen famous fights at Wormwood Scrubbs, and won them all. Then came a challenge to meet Eycott at the Horse and Groom Tavern in Long Acre. In those days certain of the public-houses patronized by sporting noblemen had covered yards at the back of their premises for the purpose of prize-fights. It was in one of these places that the young porter from Smithfield Market met Eycott, a rare champion. The fight went through fourteen rounds, and the Puncher was declared victor. Eycott objected to this decision. The Puncher was game, and they fought again. In three rounds he had won easily.

This victory meant not only money, but fame and the patronage of powerful men. The porter from Smithfield became the flash fighting-man, a terrible type of humanity. He swaggered with lords and shook his fist in the face of the world.

With his pockets full of money he married, bought a laundry business, took a comfortable house, kept servants, a carriage, and a pair of horses, went to race meetings, associated

as a hero with the rich and powerful, and lived a life of racket and debauchery.

His body held out. He was perfectly strong, perfectly fit. The truth is his whole system was singing with the joy of success. His brain was on fire. He felt himself capable of enormous things. He was drunk nearly every day of his life. Nothing mattered.

When he began to feel the days of his fighting drawing to a close, he looked about him for another means of earning money quickly and easily. He had not far to look. He started a racing business.

His name, so famous to the sporting world was advertised as "A guarantee of Good Faith." Under the cloak of this name he tricked and cheated in a hundred cunning and disgraceful ways. He became the member of a gang.

But suddenly some of these schemes, advancing in boldness, attracted the attention of the police. The Puncher lost at a stroke his fame, his popularity, his good name. He was designated a low blackguard, and fell from wealth to poverty. His wife and her relations, who had sunned themselves in his wealth, became scornful and antagonistic. The Puncher felt this treatment, and it made him worse. Again and again he went to prison; each time he came out it was to find his wife and children sinking deeper into poverty, and showing him a colder and a deadlier hatred.

In one single year, from October, 1904, to October, 1905, he was seventeen times convicted, chiefly for drunkenness.

He lived now in the common lodging-houses of which I have written—lodging-houses occupied by the lowest, most desperate, and infinitely the most loathsome creatures on the face of the earth. He found no horror in these places. He was their king. No one dared to interfere with him. He was more terrible in his rags and madness than in the days of his splendor. Murder shone in his eyes; it was a word often on his lips. If he hit a man, that man fell like a stone. The Puncher, fed by alcohol, was something that spread terror through the district. As a prize-fighter he had been an object of awe; now he was an object of fear. Then he had been a man; now he was a devil.

After serving a month's imprisonment in the workhouse he came out with a determination to murder his wife. The two came out from the house, as they passed down the street, a door opened and a Salvationist, who knew the Puncher and knew his son, came out and joined them. He asked if husband and wife were coming to the meeting. The Puncher said, No. The Salvationist—himself a converted drunkard and wife-beater—turned and looked the prize-fighter in the face. He told him simply and straightly, looking at him as they went down the street, that he could never be happy until his soul was at peace. He said this with emphatic meaning. Then he said, "God has got a better life for you, and you know it." The Puncher struck across the road and entered a public-house. His wife waited at the door for her murderer.

He says that while he stood drinking at the bar, feeling no other emotion than annoyance at the Salvationist's interference, suddenly he saw a vision. The nature of this vision was not exalted. In a flash he saw that his wife was murdered, just as he had planned and desired; that he had died game on the scaffold, just as he had determined; the thing was done; vengeance wreaked, apotheosis attained—he had died game; he was dead, and

the world was done with.

A wave of shame swept over him; he came out of his vision with this sense of horror and shame drenching his thought. For the first time in all his life he was stunned by realization of his degradation and infamy. He knew himself.

Drunk as he was, he went straight out from the public-house to the hall where the Salvation Army was holding its meeting. His wife went with him. He said to her, "I'm going to join the Army." At the end of the meeting he rose from his seat, went to the penitent's form, bowed himself there, and like the man in the parable cried out that God would be merciful to him, a sinner. His wife knelt at his side.

He says that it is impossible to describe his sensations. The past dropped clear away from him. An immense weight lifted from his brain. He felt light as air. He felt clean. He felt happy.

Whatever the effect upon himself, the effect of this conversion on the neighborhood was amazing. The news of it spread to every foul court and alley, to every beerhouse and gin-palace, to every easter's barrow and street corner, to every common lodging-house and cellar in all that quarter of the town. There is no hero to these people like a prize-fighter; let him come down, as the Puncher had come down, to rags, prison, and the lodging-house—still, trailing clouds of glory does he come, and the rest worship their idol even when he lies in the gutter.

When the Sunday came and this great hero marched out of barracks with the band and the banners and the lasses, there were thousands to witness the sight—a dense mass of poverty-stricken London, dazed into wonderment by a prize-fighter's soul. "The Puncher's got religion!" was the whispered amazement, and some wondered whether he had got it bad enough to last, or whether he would soon get over it and be himself again. Little boys swelled the multitude, gazing at the prize-fighter who had got religion.

He had got it badly.

His home became comfortable and happy. He appeared at all the meetings. No desire for tobacco or drink disturbed his peace or threatened his holiness. The neighborhood saw this great fighter going every night to the Army Hall, and marching every Sunday to the meetings in the open air.

Then they saw something else.

The wonder of the Puncher is what Salvationists call his "love for souls." This is a phrase which means the intense and concentrated compassion for the unhappiness of others which visits a man who has discovered the only means of obtaining happiness. The Puncher was not content with the joy of having his own soul saved; he wanted to save others. He did not move away from the neighborhood which had witnessed his shame, but lived there the life of a missionary. Every hour of his spare time, every shilling he could spare from his home, was given to saving men with whom he had companied in every conceivable baseness and misery. This man, as other narratives will show, has been the means of saving men apparently the most hopeless. To this day, working hard for his living, and with tragedy deepening in his life, he is still to be found in that bad quarter of London, spending his time and his money in this work of rescuing the lost. I never met a quieter soul so set upon this bitter and despairing task of rescue.

Church Life

A. B. Cornell leaves New Sharon, Iowa, for the pastorate at Prairie City.

C. G. Kelley leaves Houston, Texas to take up work at Fishertown, Texas.

The new church at Carthage, Mo., is nearing completion. The building costs \$40,000.

W. E. Babbitt, Woodland, California, will likely lead the churches of Colusa in a union meeting.

N. M. Ragland, recently of the First Church, Springfield, Mo., is now pastor at Hugo, Okla.

The convention of the churches of South San Joaquin District was held in Fresno, Calif., April 18-20.

Chas. Darsie, Uhrichsville, Ohio, will lead his Endeavor Society in a study of missions in China.

A. C. Stewart has gone from Clarkesville, Iowa, to the pastorate of the church at Schaller, Iowa.

Charles E. McVey, singer, has been assisting in a meeting at Marvill, Kansas. His address is Hardy, Neb.

The new Centennial Church, Bloomington, Ill., will be dedicated May 1. J. H. Gilliland is the pastor.

Students of Drake University are enthusiastic in their demonstrations for continuing the medical school.

Richard Martin, Chicago, is now in a meeting at Greenfield, Mo., with large audiences in attendance each evening.

Frank S. Ford, senior pastor of San Francisco, has suffered from a few days' illness which kept him from work for a time.

The church at Red Bluff, Cal., grows rapidly under the ministry of L. O. Ferguson. There were four accessions last month.

The church at McKeesport, Pa., was rededicated April 17, by Geo. L. Snively. The improvements in the building cost \$4,800.00.

Aubrey Moore, Indianapolis, has just closed a fifteen days' meeting at Arcadia, Indiana, with thirty-eight accessions to the church.

Large and interested audiences have attended the series of "Reason Why Sermons" by Addison Clark pastor at Midland, Texas.

Laymen's Missionary Convention begins this week in Chicago. Many of the preachers who read the Christian Century will be present.

Finis Idleman, pastor Central Church, Des Moines, Iowa, gave his annual reception to the members of his official board last week.

Our churches cannot discharge their duty to the Hungarian in America by sending money to India. Home Missions to the Front.

Miner L. Bates, president, Hiram College, held a Hiram rally in the First Church, Coulon, Ohio, April 18. The alumni of neighboring cities were invited.

"The Socialism of Jesus" was the subject of a recent Sunday morning sermon by Dr. Herbert L. Willett, in the Memorial Church, Chicago. The sermon is printed.

Prof. A. C. Gray, Eureka College, is called upon frequently to deliver his lecture on "How We Got Our Bible." The lecture is illustrated with the stereopticon.

James Egbert author of "Alexander

Campbell and Christian Liberty" has resigned the pastorate at Cortland, Ohio, and will accept a call to a larger field.

Otto B. Ireland is leading with energy at San Jose, where the new building was dedicated a year ago. The present membership of the church is 565.

Many of the churches are showing their large-mindedness and loyalty to their pastors by helping them to make the trip to Europe this summer.

The church at North Yakima, Wash., has doubled its membership in the past year, and now has a Sunday school attendance of 500. Morton L. Rose is pastor.

A. L. Ward, Boulder, Colo., is making use of the stereopticon in the Sunday evening meetings. His church gave \$180 for foreign missions at the March offering.

The church at Anderson, Ind., is having a census taken of its membership which will show name, street number and age of each member.

The Kansas Ministerial Institute met in Junction City, April 11-13. There was a good attendance and good interest in all discussions.

C. R. Newton, who for three months has been supplying the pulpit of the church at Hamilton, Ohio, has now been called as permanent pastor.

Sumner T. Martin is meeting with success in his meetings at Haltville and Brawley, Calif. Large audiences are greeting him at every service.

E. W. Bowers, Des Moines, Iowa, has accepted a call to the First Church, Springfield, Mo. Mr. Bowers left the pastorate of this church six years ago.

S. H. Zendt, pastor of the Second Church, Bloomington, Ill., is the new secretary of the Northern Illinois Christian Ministers' Institute. E. M. Smith, Decatur, is president.

J. C. Caldwell of Atlantic Christian College has started a crusade for clearing the college of all indebtedness. The enrollment of the college this year is better than ever before.

The Oklahoma Ministerial Institute will meet at Norman, Okla., in the near future. H. F. Reed and the church at Norman are making careful preparation for the meeting.

Charles R. Scoville and company are in a meeting at Tacoma, in which there were 407 additions in seventeen days. W. A. Moore and F. H. Groom are the pastors of these churches.

The Capital Hill Church, Des Moines, has definitely decided to erect a new building to cost \$50,000. The old building will be sold and work upon the new begun in a short time.

H. O. Breeden, after a meeting in Houston, Texas, in which there were 101 added to the church, has gone on to Fayetteville, Ark., for a meeting, after which he will return to his home in California.

The Berean Bible class, Nelsonville, Ohio, has an attendance of over 300 men each Sunday. On a recent Sunday they devoted the hour to music led by E. M. Hackleman, Indianapolis.

The Evanston church had to postpone the laying of the corner stone of its new building from April 24 till May 1. Dr. Willett makes the principal address, at 3:30 p. m. Evanston's mayor will be present at the ceremony.

T. T. Thompson and the little church at Elyria, Colo., are starting a movement for a new church at Englewood, Denver, where

Makes the Biscuit
and Cake lighter,
finer flavored, more
nutritious and wholesome

DR. PRICE'S
CREAM
BAKING POWDER

Made from pure
Grape Cream of Tartar
No alum—No lime phosphate

Temple R. Axton has organized a Sunday school, and holds services in a little red brick school house.

Robert E. Henry is just closing four years' work at Moline, Ill., and goes from there to Mantic, Ill. Mr. Henry has accomplished a good work in Moline, building up a good church and successfully leading them through a building campaign.

At the last meeting of the Northern California Convention two timely papers were read—one by Dean H. H. Guy of Berkeley on "Higher Criticism and the Old Testament," the other by H. J. Loken, "Higher Criticism and the Ministry."

J. C. Todd, Bloomington, Ind., recently visited Louisville and Lexington, Ky. In Lexington he was the guest of President Crossfield, and while there addressed the chapel assembly, the Bible college, and a class in practical theology.

Evangelist Roy L. Brown, Bellefontaine, Ohio, has just closed a meeting at Rochester, Ind., with fifty-four accessions to the church. Earl S. Farmer, pastor, writes that the meeting left the church united, strengthened spiritually and financially, and optimistic.

W. J. Lockhart will close his service with the Union Ave. Church, St. Louis, Mo., June 1, and re-enter the evangelistic field. B. A. Abbott will take charge here September 15. During the interim, Irving S. Chenoweth of New York City will have charge of the work.

Walter M. White, pastor at Mexico, Mo., has accepted a call to the church at Cedar Rapids, Iowa, vacated by G. B. Van Ansdall. Mr. White has accomplished an unusual work at Mexico. He will begin work in his new field September 1.

A campaign now being waged in Des Moines to raise a fund for the Drake Medical College is meeting with generous response in the city. The goal for which the great committee is working is \$150,000, and they now have in sight \$42,000.

"Is the Church, as We See It Today, Necessary?" was the subject for a debate at the last meeting of the brotherhood of the church at Steubenville, Ohio. It might be urged that such subjects should be tabooed as tending to disturb people's faith in the church. But faith isn't afraid of questions.

J. H. Smart, Decatur, has been preaching at Lane, Ill., one-half time for one year. There were nine confessions during the year. At Dalton City, where Mr. Smart gives the other half of his time, there have been recently five additions to the church.

J. M. Porter, pastor at Mason City, Ill., has resigned, to take effect within sixty days.

The church at Liberty, Mo., in the future will support Dr. Paul Wakefield in China. This is a new recruit to the living link rank. He will spend Sunday, April 24, with that church.

The work of the First Church, Chickasha, Okla., is prospering. They have had forty-five additions so far this month; 107 during the winter and spring, and all at regular services. The church is very much alive. Andrew P. Johnson is minister.

Bert Wilson, who has been engaged to supply the pulpit at Bethany, Nebraska, during the absence of the pastor, H. H. Harmon, is a graduate of Cotner University, and Nebraska State University, and has recently been elected to the chair of English Literature in Cotner University.

During the last six months \$5,412 have passed through the treasurers of the South Broadway Church, Denver, Colo. This was all in regular offerings and without special effort, but by systematic giving on the part of the majority of the members of the congregation.

The corner stone of a new building has been laid at Paris, Mo., where Frank W. Allen is pastor. The building when complete, will cost \$35,000, and will be a credit to this old church, now with seventy-five years' life back of it. The building will be one of the best in northeast Missouri.

LeRoy M. Anderson, pastor at Ader, Okla., is making good use of some choice advertising space in the daily papers. In an issue at hand he addresses, "Mr. Busy-man," and urges upon him the need of two hours a week in religious service and announces the Christian church as the place.

William Oeschger, Vincennes, Ind., preached morning and evening in the church at Warren, Ohio, April 17. In the bulletin of the church the pulpit committee urge Mr. Oeschger's strength as seen in the fact that he has built up in Vincennes a church of over 1,300 members. The Christian Century hopes the courting may be successful.

The cornerstone of the church at Evans-ton will be laid Sunday afternoon, May 1. Dr. Herbert L. Willett will deliver the leading address. All Chicago Disciples are invited to attend. The ministers of the various churches of Evanston are invited. The mayor of the city will be one of the speakers. O. F. Jordan is pushing things with admirable energy.

The pulpit committee of the First Church, Milwaukee, have invited L. O. Bricker of Maryville, Mo., to visit the church May 4 and 5 with a view to considering the pastorate. The Maryville church now has a membership of 1,035 and this fact commends Mr. Bricker's work to the Milwaukee church while Milwaukee is hoping that the larger field she presents may enable them to induce Mr. Bricker to come to them.

The churches of Wichita, Kansas, working with the enthusiasm engendered by the Laymen's Convention there, have raised for missions \$33,285, or \$3,285 in excess of the amount pledged at the Laymen's Missionary Convention. This makes the contributions of this year more than three times that of last year, and still the money comes in. In this giving Presbyterian churches were first, Methodists second, and Disciples third.

Tuberculosis Sunday will be observed by the Lenox Ave. Church of Disciples, 74 West 126th Street. In the evening, Dr. W. Bayard Craig will use the stereopticon, showing pictures collected by the Charity

Organization Society in the campaign against tuberculosis. The subject of the address is "Health and Happiness." The public is invited to join in this effort to teach that consumption can be prevented and cured. The morning topic is "Life and Joy."

W. J. Lhamon's two lectures brought the church in Beaver City, Neb., \$152. The church insisted on a five weeks' meeting before releasing him, and gave him a unanimous return call. His afternoon lectures were attended regularly by all the preachers of the city, and the high school superintendent gave the history class credits for attendance at the lectures on comparative religion. Mr. Lhamon is acting as a temporary pastor for the church in Wellville, N. Y., till the opening of his chautauqua season.

A children's communion service was inaugurated last Sunday morning at the close of Bible-school at the Lenox Ave. Church of Disciples, 74 West 126th Street. The service was preceded by a short address telling the story of the Lord's Supper. Dr. Craig, the minister, believes this will be a helpful feature in teaching the significance of this ordinance to the younger members of the church. As far as can be learned this is the first service of its kind among the Disciples of Christ. The outcome will be watched with interest by other churches.

H. H. Harmon, pastor First Church, Lincoln, Neb., for the past four years has been granted a three months' leave of absence to make a tour of Europe, with expenses paid by his congregation. He will visit Naples, Egypt, and Palestine. In four years the membership of this church has increased from 450 to 1,237. Prof. Burt Wilson, who will have the chair of English Literature in Cotner University next year, will supply the pulpit of the First Church during Mr. Harmon's absence. Mrs. Harmon and the family will spend the summer in Lincoln.

Edgar DeWitt Jones, Bloomington, Ill., is preaching the following series of Sunday morning sermons in the First Church: "The Tragedy of the Overbusy," "Real Rest," "When Knighthood Was in Flower," "Paul's Classic on Love," "The Glory of Going On." His evening sermons, announced for the same period are: "Modern Idolatry," "Matthew Levi, the Publican," "John Mark of Jerusalem," "Luke, Physician and Companion of Paul," "John the Beloved," "Bearing the Yoke in Youth."

Thirty-three young men and women from the congregation of the church at Bethany, Neb., volunteered for the foreign field at the close of a recent missionary service, when Pastor H. O. Pritchard had presented the cause of missions earnestly and thoughtfully. Such work speaks eloquently of the work of pastor and church. It is not hard to see a new day for foreign missions as the sociological and moral significance of such work is seen.

Owen Livingood, pastor at Weatherford, Texas, publishes in the parish paper some facts for thought. In this little city of 6,300 people, 5,500 of whom are white, only 2,300 attend any of the churches. Of this number less than 1,500 can be counted active church members. The conclusion is that Weatherford needs a revival. Doubtless! But of what sort? Is it to warm up the indifferent and convert the sinner? Or is it one that will convert the churches to a different kind of life until they shall perform their function in the community? Do the people of the community believe that the church lives and speaks for God? How shall we remove their unbelief?

Make Annuities Do Double Service

Those are glorious forward steps which are being taken by the president and secretaries of the American Christian Missionary Society. The Crescendo Campaign, led by Grant K. Lewis, and the "Ainsley-McCaah Parliaments" which are being held in the principal cities of the land where the Disciples are strong, are sure to increase the offerings for American Missions. These resourceful men will surely bring success to the society.

In these days of promise and opportunity, when we are all so anxious that the work of the society be enlarged, why could this not be realized in part by making the annuity money of the society do double duty? George W. Muckley of Church Extension fame never tires of saying that when one gives to that work on the annuity plan he helps both his Lord and himself at the same time. If the annuitant be sixty years old the board promises him six per cent, payable semi-annually, through his entire lifetime. The board in turn loans the money to some church with proper securities at the same rate of interest. The church was thus enabled to do what would otherwise have been impossible, erect a new house of worship—and the donor had the benefit of the money which he gave to the Lord's work.

The American Christian Missionary Society also receives considerable annuity money from time to time. Why could not the American Board do a similar thing with it, and thereby enlarge its work? This seems to have a number of advantages with few or no disadvantages. To loan the money in and around Cincinnati, or most any other large city will not clear over four and one-half, or five per cent at the outside, while the annuity bond which the society gives to the donor calls for six per cent, payable semi-annually. The money, therefore, is not only not working in the Lord's kingdom during the lifetime of the annuitant, but it is an actual expense to the society.

The only practical advantage of money given to the society on the annuity plan then is that it comes into the full possession of the society at the death of the annuitant without further legal processes. But if this money were loaned with proper securities to some church which wished to build, it would not only enable a particular congregation to erect a house of worship, a condition absolutely essential for the effective work of any congregation, but the society would also enlarge the field of its labors, make for itself warm additional friends, and effect a saving to its treasury.

A particular church is known to the writer which is in sore need of \$10,000 to complete a building which is now in process of construction. For lack of funds the work is at a standstill. Aside from giving a deed of trust on the building which, completed, will be worth \$30,000, men, members of the congregation, whose aggregate wealth is estimated by real estate authorities in the county and community where they reside, to be more than three-quarters of a million dollars, would sign a joint note as personal security. This sounds overdrawn, but it isn't. Did space permit, it would be easy to give the facts in detail, and show why it happens that with such security the money cannot be secured from other sources. But quite apart from particular instances, the point is, that as a matter of policy it would be a good thing if the American Board would use its annuity money to build churches where the security is satisfactory, rather than loan it to men and institutions where it will enter the regular channels of commerce. Why not make this annuity money do double duty?

This is nothing new. Other societies do it.

The Foreign Christian Missionary Society uses its money in precisely this way to enlarge its work in their fields of labor. Besides this cannot interfere with the work of the Board of Church Extension, because that board cannot begin to answer all the worthy appeals which come to it. Many more reasons might be given in support of this position. What are the objections?

Harvey, Ill.

W. D. ENDRES.

The Best Way

Why should I wear my sorrows
For all the world to see,
Why should I let life's bitterness
Cast its shadow over me?

Could I serve the Master better
If I wore a solemn face,
If I let each bitter heartache
Too plainly leave its trace?

O, didn't he make the sunshine,
And didn't he make the flowers,
And do the hearts that love him
Love him less in life's sunnier hours?

Why not laugh, if the laugh is kindly?
It is better than looks forlorn,
The dear Lord made the lips that smile
As well as the lips that mourn.

Anna Cecilia Joyle.

Progress Toward Union

A few weeks ago we announced that C. R. Scoville had written to Chicago urging a union of the Metropolitan Church with the Jackson Boulevard Church. We are glad to announce this because the interests of the Disciples in Chicago demand that the work in each neighborhood be done by one church. The cause of union for which we fundamentally stand is bound to suffer when two of our churches are planted a little over a block apart.

Now comes the announcement that the Jackson Boulevard Church has appointed a committee of four, and has asked the Metropolitan to appoint a like committee, to consider the question of amalgamation. The brotherhood will watch the outcome of this conference with deep concern and earnest prayer. We have always considered it unfortunate that the Metropolitan Church was planted less than two blocks from the Jackson Boulevard Church, especially unfortunate when we remember the vast stretches of territory in Chicago in which we are not represented at all.

Nelson H. Trimble, who is now the minister of the Metropolitan came to Chicago from Baltimore last fall, giving up an institutional work there of some promise, to inaugurate his ideas in Chicago. We have asked him for his opinions and hopes relative to the outcome of the conference of the two committees. He says, "Of course there are some families in the Metropolitan, especially those who went through the sad and sorrowful days when the church was divided, who probably would not go back with the Jackson Boulevard people on any basis. Yet these do not represent the bulk of the membership. When the union comes, if they find it difficult to forget the past, they will very likely go into some of the other Christian churches in Chicago. In the adjustment of this whole matter I am urging 'my people' to pray that the interests of the Kingdom of Christ shall settle every question, and not individual feeling or human desires. Every hope and vision that the Metropolitan has had in its nine years of life can be realized in a larger and better way through union than alone."

ANNOUNCEMENT TO SUNDAY SCHOOL WORKERS

There is both pleasure and regret in our announcement that our orders for Bethany Graded Lesson Supplies for the Spring Quarter have so far exceeded our calculations that we are unable at the present moment to send out even a sample leaflet or manual. We have been compelled to decline a considerable number of new orders the last few days on account of the fact that our stock has been consumed to the last leaflet. We have the promise of the printing house that our greatly enlarged order of supplies for the Summer Quarter will be delivered soon, in plenty of time for those who wish RETURNABLE SAMPLES, to examine them, and have their order filled before the new quarter opens, July 1.

It will be well for those schools which have decided to begin the Bethany Supplies with July 1 to send their order as early as possible.

We hope to begin filling orders for RETURNABLE SAMPLES in two or three weeks.

NOTE THE FOLLOWING OFFER: The Publishers of the Bethany Graded Lessons will send out Returnable Samples of the complete line of Supplies—Beginners', Primary and Junior—(excepting the large Beginners' pictures). Accompanying the samples a bill will be sent for \$1.09, the regular price of the set. The recipient may do one of three things: (1) He may return the samples uninjured after examination. (2) He may remit \$1.09 and keep the samples. Or (3) he may return the bill with his Sunday School's order for Supplies and the publishers will mark it "paid." In writing for samples please say "RETURNABLE."

THE NEW CHRISTIAN CENTURY CO.

700 East 40th Street

Chicago

Laymen's Convention in Lincoln

W. H. Zenor.

The Laymen's Convention met here in Lincoln, Neb., March 15-17. It opened with a big banquet at the Auditorium, with one thousand five hundred and eighty persons seated side by side at the tables—all men, all thinking of, and planning for the things of the Kingdom of God—think of it—men—big men, little men, rich men, poor men, all as brothers eating together at the same table, in the Father's own good pleasure.

Enthusiasm, well I should think there was quite a good deal, not of that excitable sort, usually found in the old fashioned camp meeting, but of that thoughtful reverential sort that is becoming to thoughtful men. There was all through the service that deep devotional spirit, that seemed to say, for twenty centuries, Oh, Lord, we men have been negligent of this thy work, now help us to get a better vision of the field, and then set our souls to the task, that our fathers should have done, in the long ago past. Oh, how the speeches stirred the hearts of the men, who for the first time listened to the crying needs of the foreign field.

We as a people, where were we? Yes, we workers, Brother E. W. Allen of our own board, Brother M. B. Madden of Japan, who has seen fifteen years of actual service in that field, and our good Brother Hensley of Bolenge, Africa, who told us his thrilling story of the greatest missionary work done in any country. He told of that people so far away in the heart of Africa, where we have a church of almost six hundred members who do not know that the church at home is divided into warring factions of sectarianism. Oh, how it thrilled our hearts when he turned to us preachers, and asked, "Do I need to tell them of this sad condition? Do they need to know, brethren in order to be Christians?" Isn't that the biggest thought of our plea—union—you ever heard? Doesn't that make you stop and think?

I was told by men of the convention that our brethren turned out better and took more interest in the work that we had done, than in any other place where they had yet been. You are now ready to say, can our men go into these conventions and stand true to our plea, without any compromise? Well they did, and right here in Lincoln, and if here, why not anywhere in the wide world? Brother Allen preached from the following words, "And they continued steadfastly in

the Apostles teaching, in fellowship, and in prayers." He told them that the "Christian Church" was organized on pentecost, and the people listened to it as if it was a new message—just from heaven—new doubtless to many of them. And all through the entire sermon he rung the changes on the scripturalness of the church, its work, its unity, its powers, and its great need—a united front to a sinful and dying world. What is true of Brother Allen is also true of all of our men in this great movement, they were free, unhampered and ring clear the peals of true discipleship, for which we were all proud. Also we were happy to know that

Missionary Directory

CHRISTIAN WOMAN'S BOARD OF MISSIONS.
Headquarters, Missionary Training School,
Indianapolis, Ind.

President, Mrs. Anna R. Atwater; Cor. Sec., Mrs. M. E. Harlan. Day for regular offering, first Lord's day in December.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, Carew Building, Cincinnati, Ohio.
Secretaries—L. N. McCaah and Grant K. Lewis.
Days for offering—In churches, first Lord's day in May; Endeavor Societies, first Lord's day in July, and in Sunday-schools, the Lord's day before Thanksgiving.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, 222 W. Fourth St., Cincinnati, Ohio.
President, A. McLean; Secretaries, F. M. Rains, Stephen J. Corey, E. W. Allen. Days for offering—In the church, first Lord's day in March; Children's Day, first Lord's day in June. Postoffice address, Box 884, Cincinnati, Ohio.

BOARD OF CHURCH EXTENSION.
Headquarters 608 New England Building, Kansas City, Mo.
Geo. W. Muckley, Sec., to whom all correspondence should be addressed. T. R. Bryan, treasurer, to whom all interest and loans should be paid. Offering day, first Lord's day in September.

BOARD OF MINISTERIAL RELIEF.
Headquarters, 120 E. Market St., Indianapolis, Ind.
A. L. Orcutt, president, to whom all correspondence should be addressed. Day for regular offering—third Lord's day in December.

THE NATIONAL BENEVOLENT ASSOCIATION.
Headquarters, 222 N. Euclid Ave., St. Louis, Mo.
Secretaries—Mrs. J. E. Hansbrough, Jas. H. McMorris. The day for regular offerings—Easter. Send all correspondence and make all remittances to The National Benevolent Association.

THE BROTHERHOOD OF DISCIPLES OF CHRIST.
Headquarters, R. A. Long Building, Kansas City, Mo.
President, R. A. Long; Secretary, F. C. Macfarlane, E. E. Elliot and J. K. Shellenberger.

we had no secondary part in that great meeting; for our men were equal to the very best men on the entire program.

The city of Lincoln has been doing as well as the usual city of its size, for the cause of missions. Last year the Protestant churches of the city gave a little less than \$12,000 to the evangelization of the world. At the close of the convention, it was unanimously adopted, as the sense of this convention that for the next twelve months we give not less than \$25,000 for the evangelization of the world.

What were the immediate results? Well no one can tell; but suffice it to say, that we had put off our offering until we should catch the spirit of the convention. At the First Church it was decided to add another "Living-Link" in the foreign work. At the East Side the offering was almost four times times that of last year, and if I am not misinformed the largest in the history of the church in recent years. I think it is safe to say that if we could have had the majority of our membership at this convention, our missionary offerings would have been increased ten fold more than they were. I can't think that our great big stalwart Christian business men, are not missionary, or are opposed to mission work; but they don't know the need, and therefore are seemingly lethargic, in their response to the call.

Lincoln, Neb.

Conditions at Batang, Tibetan Border

Writing to a friend in Kansas, Dr. A. L. Shelton says: "This winter is going to be very trying, for it promises so many deaths from starvation. The conditions are very distressing. I've invested what little money I have in wheat, barley and corn, but I can help so very few. The condition of a subjugated people is always trying. What do you think of this for a policy to prevent war: 'To tax the people so heavily (fifty per cent of their crop) that they will always be too near starvation to make war.' This is the avowed policy of the Chinese here. I am glad to believe, though, that the Chinese who come here are the worst class.

"The work goes on as usual. I am trying to fix up a room in a mud house for a hospital, for there are cases constantly that need to be taken in and it breaks my heart to tell them I have no place. A house fell down not long ago and nearly killed five people. I took them into the chapel for three weeks and sewed them up, set the broken bones and was glad to see them all get well. Have had thirteen victims of these mud houses this year. Four have died, but nine got well."

Notes from the Foreign Society

Eugene Homan Faris, who was at Bolenge, Africa, April 11, 1904, died at Waco, Texas, Sunday, April 10, 1910. Mr. and Mrs. Faris, his parents, were missionaries to Africa. He and Polly Dye, daughter of Dr.

and Mrs. Royal J. Dye, are the only missionary children born at Bolenge. Thousands will sympathize with Mr. and Mrs. Faris in their great loss.

Ella Amanda Dye, infant daughter of Dr. Royal J. Dye and wife, put in her welcome appearance at Chicago, March 2. This is their third child. Mrs. Dye is sojourning at Eureka, Ill. It is well understood that Dr. Dye is at Bolenge, Africa.

The pastor of the native church at Battalagunda, South India, has recently been elected mayor of the city. Although born in one of the lowest castes he is cordially received in the Brahman quarters. This is one of the more remarkable instances of the conquest of caste which is going on in India.

The Four Square League started in St. Louis in connection with the Laymen's Missionary Movement admits as members only those who pledge four things: To give \$1,000 per year for foreign missions or a larger sum with four figures; to persuade three other men to follow their example; to labor to persuade their church to increase its contributions fourfold; to urge Christians generally to devote at least one-fourth of their giving to foreign missions.

There should be much earnest prayer for the great National Missionary Congress which meets in Chicago May 3-6, as a climax of the Laymen's Missionary Movement campaign.

The church at Carrollton, Mo., has raised \$600 to make that church a living link in the Foreign Society and will in the future support Miss Edith Parker, Tokio, Japan. She went out from Carrollton. G. L. Bush is the pastor. This is the second living link church under the ministry of this good man. The first was Gainesville, Texas.

Cook in Comfort

You no longer need wear yourself out with the weakening heat of an intensely hot kitchen. You can cook in comfort. Here is a stove that gives no outside heat. All its heat is concentrated at the burners. An intense blue flame (hotter than either white or red) is thrown upwards but not around. All the heat is utilized in cooking—none in outside heating.

New Perfection WICK BLUE FLAME Oil Cook-stove

entirely removes the discomfort of cooking. Apply a match and immediately the stove is ready. Instantly an intense heat is projected upwards against the pot, pan, kettle or boiler, and yet there is no surrounding heat—no smell—no smoke.



Cautionary Note: Be sure you get this stove—see that the name-plate reads "New Perfection."

Why? Because The New Perfection Oil Cook-Stove is scientifically and practically perfect. You cannot use too much wick—it is automatically controlled. You get the maximum heat—no smoke. The burner is simple. One wipe with a cloth cleans it—consequently there is no smell.

The New Perfection Oil Cook-Stove is wonderful for year-round use, but especially in summer. Its heat operates upward to pan, pot, or kettle, but not beyond or around. It is useless for heating a room.

It has a Cabinet Top with shelf for keeping plates and food hot.

It has long turquoise-blue enamel chimneys. The nickel finish, with the bright blue of the chimneys, makes the stove ornamental and attractive. Made with 1, 2 and 3 burners; the 2 and 3-burner stoves can be had with or without Cabinet.

Every dealer everywhere; if not at yours, write for Descriptive Circular to the nearest agency of the

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honor of furnishing the first room or ward in the new hospital to be built at Batang on the border of Tibet. Since Dr. Loftus went out from that church and gave his life to Batang, and since Dr. Hardy, also from that church, is to succeed him their request seems altogether fitting.

G. B. Baird, Lu Choo Fu, China, says that the hospital at that point is full and overflowing and even the gate house is being used as a ward. From one to two hundred patients come to the clinic every day for treatment. One Chinese helper spends the entire morning with the patients, preaching the gospel and talking to them of their soul salvation.

Dr. C. L. Pickett, Laoag, Philippine Islands, reports 1,489 patients treated. During that month he made eighteen visits outside of the city.

During the year 1909 there were 837 conversions in the Philippine Islands through the efforts of our missionaries.

The Gospel and Liberalism (Continued from page 9.)

than intellectual soundness. Paul dealt gently with superstitious practices that he might not disrupt the church.

Jesus' Consideration for Doubters.

The liberal lacks definiteness of conviction. Jesus treated doubters with great consideration and answered their doubts patiently but he ever insisted that it was faith that was the great dynamic of life. Doubt is but the kindergarten in which a man learns to believe. The liberal is all wrong when he confounds conviction with dogmatism. Those great liberals who have really done things are men who finally got to feel real sure of something or other.

Liberalism has lost something of the horror of sin which once characterized the church. Sin with him may be an incident of development and the fall a fall upward. "Liberal in morals" is a phrase which is becoming current and if it is the aftermath of liberty of opinion, it will sound the death knell of liberalism. Better clean lives with intellectual bondage than freedom with iniquity. The prophets were great reformers of doctrine but they were also great preachers of righteousness. Liberals like Washington Gladden have known how to be true prophets to their generation in both regards.

The liberal movement has not made enough of Jesus, the founder of the Christian religion. The Unitarians are dying for the lack of a great spiritual leader. It is this that has enabled the Disciples alone of the great liberal movements to come to power and great usefulness. They have made loyalty to Jesus their rallying cry and the sense of the unseen presence of the great head of the church has been strong among them. No attempt to create a new religion upon the ruins of an old one will likely come to much more than Dowicism. Once we heard in a certain "People's Church" the benediction, "May the divine spirit of Emerson brood over your hearts as you separate." We did not go away feeling any presence in our heart.

Lack of Enthusiasm.

Finally, liberalism has been too lacking in great enthusiasms. It has openly sneered at enthusiasm as the mark of the childlike and naive mind. It has endeavored not to get excited about anything. Jesus had a religion of great enthusiasm, in the best sense of that word. He only sought to direct enthusiasm into useful channels and not to repress it. The liberal scorns our nose-counting evangelism. Then let him with equal enthusiasm create a new type equally solicitous about men's souls. The liberal wonders at the sacrifice of the missionary and may sometimes secretly regard him as an amiable idiot. The world will never so

assess the missionary but is ever giving him a higher place. The men who bear the cross to foreign lands are the lineal descendants of the apostles and they, not the parlor theologians, will be the heroes of the church's history.

Liberalism has done its service. The next great task is to combine in the same church, the strength and truth of ancient orthodoxy with the sweetness and light of modern free inquiry.

Eureka College Letter

These are busy days for Eureka College. The Ministerial Association of the college recently had Mr. Stelzle here for a series of lectures. It was one of the greatest courses that the association has ever offered the students and the people of Eureka. Mr. Stelzle gave an interpretation of life and religion that will be a great blessing to our students always.

Marion Stevenson, National Bible-school superintendent, and Clarence L. DePew, Illinois Bible-school superintendent, have been with us the last few days and have rendered great service by their vital and vigorous message on this great department of work.

The Base Ball Club of Eureka College has a schedule with six of the leading schools of Illinois and will take a great interest in this part of college life. The first game was played April 14 with Knox College. Eureka College came off victor.

Our glee club returned from their first trip with many laurels. The club visited five of our best churches and had large crowds in each case. This will result in several new students next year.

The teachers and students of Eureka College took quite an interest in the Laymen's Missionary Convention recently held in Peoria for Central Illinois. This was a great opportunity for the group of students in Eureka College who are looking forward to missionary service. The Central Illinois Ministerial Association held just before the convention was attended by quite a number of our young men who are preaching.

The Endowment Campaign moves along quite nicely. We have our fund now to \$45,000 and the prospects are growing rapidly for the successful termination of the work. The college will be represented at several of the District Conventions in the state and will be well represented at the State Convention in Springfield in September.

H. H. PETERS.

Good News from Colorado

Not since I have been acquainted with Denver and Colorado has the work of the Disciples been in as prosperous a condition as at the present time.

All the churches in Denver have pastors. George B. Van Arsdall is the pastor of the Central, J. E. Pickett of the Highland, B. B. Tyler of South Broadway, J. B. Haston of

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FREE SUPPLIES FOR CHILDREN'S DAY

For Foreign Missions First Sunday in June

A normal child with even a good apple will give the other fellow a share



"GIVE HIM A BITE"

"Shall we whose souls are lighted
With wisdom from on high;
Shall we to souls benighted
The Lamp of Life Deny?"

The Foreign Christian Missionary Society will furnish Children's Day supplies for the first Sunday in June free to those Sunday-schools observing the day in the interest of Foreign Missions and sending an offering to the Foreign Society.

FREE SUPPLIES

1. "Into All the World." The beautiful new Children's Day Exercise by F. H. Duncan. Sixteen pages, bright songs, recitations, and drills. It is a high-class exercise, yet simple enough for the smallest school.

2. "Lighthouse Missionary Boxes." These are new, attractive, self-locking boxes. Each box a lighthouse in four colors. Put your school to work with them.

Order Your Supplies at Once. Give local name of Sunday-school and average attendance.

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the East Side, T. T. Thompson of the Elyria, Leonard G. Thompson of the Littleton, J. A. Shoptaugh of the Berkeley, and Robert Pegrum is pastor of the Golden Church.

Within the last fortnight the daily papers, in Denver, have noted the organization of two congregations of the Christian Church in Colorado.

The church building in Greeley was dedicated April 3. This congregation was organized about seven years ago. Its recently consecrated home is one of the three best houses of worship occupied by the Disciples of Christ in Colorado. There are sittings for a thousand people. The irrepressible and popular Z. T. Sweeney was master of assemblies the day of dedication. Of course then provision was made for the payment of the debt incurred in the erection of the building. James Small, the evangelist, was present, and at this date is in the midst of a successful evangelistic campaign. A. E. Dubber is pastor, and to him more than to any other person is due the present success of the church in Greeley. Dubber is great! Greeley is an important center of radiating influence and this town is the home of the State Normal School.

The Colorado State Mission Board has two evangelists in the field—Charles William Dean and Clark Bower. Brother Bower gives his entire time to the Sunday-school work.

The following ministers reside in Denver, in addition to our pastors named: Sidney M. Bedford, A. Jay Garrison, Frederick W. Henry and R. H. Sawyer.

Brother Bedford is a graduate student in the University of Denver. He serves, on the Lord's Day, a congregation of Disciples not many miles distant from this city. A. Jay Garrison, almost in the list of veterans, is engaged in business, preaching as he has the opportunity. R. H. Sawyer, on account of his physical condition, is only temporarily, I hope, incapacitated for service in the gospel. His book, "The Livery of Heaven," is having a large sale. It promises to become one of "the best six sellers." Frederick W. Henry, a most accomplished Christian gentleman, and an able preacher, is engaged in business, and has for some time occupied the pulpit of the Berkeley Church, on the Lord's Day.

Better men than those named in this letter cannot be found in the United States. The work of the Master moves on in Colorado successfully, with promise of greater achievements in the future. It is an inestimable privilege to live in such a time as the present and in so gloriously good a country!

Denver, Colo.

B. B. TYLER

New York City Missions

M. M. Smyser closed his work at the Edgewater Church, April 10, after five months of profitable ministry, during which time the church building was erected and the church organized. W. C. Bower, now attending the university in this city, has taken up the work. Under the splendid leadership of Bro. Bower, this church will give good account of itself.

During March, six were added to the Humboldt Street Church by confession and baptism. The pastor conducted noon shop meetings, each day during Passion Week at the Chelsea Fibre Mills and a children's meeting at the church each afternoon. These meetings were well attended and proved profitable to the general work of the church.

The Russian congregation is doing an effective work. Some meeting is held every night in the week. The classes teaching the English language meet four nights, and are proving very helpful. This work is proving a blessing to our general work in the city.

A meeting was called by the Ways and Means Committee of the Disciples' Mission-

ary Union to meet at the 23rd Street Y. M. C. A., April 14. About forty men responded to this call and a profitable evening was spent. The object of the meeting was to consider the financial problems of our mission work in the city. W. B. Craig brought a western breeze into the meeting by giving an interesting and enthusiastic address on "How They Build Churches in the West." A statement of actual work accomplished was given by the superintendent of missions. An open discussion of the problems before the meeting was entered upon, led by E. J. Gantz. The Disciples of Christ in this city are appreciating the magnitude of the work before them.

Reports come from nearly all the churches of splendid services Easter Sunday, and a number were added to the churches.

Disciples coming to the city should locate our churches and have fellowship with us in the work. We shall take pleasure in notifying any, of the nearest church to their home or hotel.

There are several inviting fields in the city where a good work could be built up, if we had the means to enter upon it. Home Missions is one, also City Missions. A great offering the first Sunday in May will mean greater for the redemption of our cities.

JOSEPH KEEVIL,
Supt. City Missions.

ST. LOUIS

VIA THE



FROM CHICAGO

10:02 A. M. 10:15 P. M.

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The Appeal of the Prairie.
The Prayer of the Frontier.

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\$150,000 from the Churches this year will enable the
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TO

Re-inforce its 400 Heroes on the Firing Line.
Organize One Church Each Day of Year.
Employ Evangelists to Strengthen Missions.
Establish Work for immigrants on Ellis Island.
Enter Alaska with the Gospel.
Promote the Plea for Christian Union Everywhere.

I. N. McCASH
GRANT K. LEWIS } Secretaries

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